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Calvinist Contact

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Music in worship services

Irene Geleynse

When in our music God is glorified
And adoration leaves no room for pride,
It is as though the whole creation cried: Alleluia!

How often, making music we have found
A new dimension in the world of sound
As worship moved us to a more profound Alleluia!

So began the theme song of the Toronto Conference on Liturgy and Music (COLAM), held at Ontario Bible College (OBC) from July 6-8, 1982. Over 100 registrants participated in the conference, which was sponsored by Redeemer College, Institute for Christian Studies (ICS), and Calvin Seminary.

On Tuesday evening, Rev. Morris Greidanus of London, Ont. set the tone for the conference in his keynote address on "The Priority of Praise". He warned that we were not at this conference to tell each other liturgical "horror stories", but rather to recapture the tone of the 1968 Christian Reformed Church Synodical Report on Liturgy. Liturgy, he said, is something we must *do*.

Other speakers for the conference were Dr. Bert Polman, Chairman of the Music Department at OBC (Seasonal Variants in our Worship) and Harry Fernhout, doctoral student in religious and moral education at ICS (The Journey of Faith and Christian Worship).

Conferees were able to attend various workshops dealing with liturgy or music. Liturgy workshops were led by Morris Greidanus, Bert Polman, and Dr. Harry Boonstra (Chairman of the Liturgy Committee of the CRC), while workshops pertaining more specifically to music in our worship were led by Dr. Emily R. Brink (music professor at the University of Illinois at Champaigne-Urbana), Henry Hageman (organist at Grace CRC in Scarborough), Joanne Bakelaar (organist and choir-director at First CRC of Guelph), and Bert Polman. Topics dealt with in the workshops included baptism services, communion services, congregational education in liturgy, choral music, children's music, and service playing.

Many were very pleased with what was offered at the conference. Some wished there could have been more active involvement in the workshops. Others would have liked to see more ministers attend. A conference such as this is certainly highly recommended to our pastors, organists, choir directors, worship committee members, and anyone else interested in meaningful worship.

On Wednesday evening, Bert Polman and Emily Brink gave an update on the work of the Psalter Hymnal Revision Committee. We soon realized what a tremendous amount of work is involved in a project like this, which will probably take another 5 years until completion. The Committee is certainly doing a thorough and careful job, one that does not come without its difficult decisions and concerns. Throughout the conference, during devotional gatherings, we had the opportunity to sing some of the hymns and psalms that are being considered for inclusion in the new Psalter Hymnal.

Meal times and coffee breaks gave us opportunities to meet new people and old friends, and to discuss what we were learning. There were light moments, too. The Wednesday evening meal was highlighted by Gerzinus Hoekstra's rendition of "If I Were a Rich Man" ("Fiddler on the Roof"). An organist and choir director from St. Catharines, Ont., Mr. Hoekstra needed a little coaxing to perform, but did a superb job that truly delighted his audience!

A music display by the Gordon V. Thompson Co. attracted many organists and pianists during break times. Other displays included those from the Board of Publications of the CRC, and of the AACS/ICS. The OBC Bookstore was also open for our convenience.

At 4:30 p.m. on Thursday, July 8, we gathered at the Grace CRC in Scarborough to form the conference choir, which would participate in the public hymn festival scheduled for that evening. Under the capable direction of Emily Brink, we were surprised ourselves at what we could learn in an hour and a half!

By 6:15 we were certainly ready for dinner served by ladies of Toronto Central Christian School. During this time a well-deserved "thank-you" was expressed to those who had worked so hard at making the conference a success, particularly Rosanne Sweetman, conference co-ordinator, and Bert Polman, program chairman.

The public hymn festival "Psalms, Hymns, and Spiritual Songs" was a beautiful climax to two days of focusing on worship. Organ, trumpet, voice, liturgical dance, and meditation blended together in an offering of praise and thanksgiving to our God for His work in Jesus Christ. We went on our way, rejoicing!

Let ev'ry instrument be tuned for praise!
Let all rejoice who have a voice to raise!
And may God give us faith to sing always Alleluia!

Mrs. Geleynse is a teacher, musician and pastor's wife living in Port Perry, Ont.

Conference photos on page 5

Church Herald may fold due to high postal rates

WASHINGTON, D.C. (EP) — After 156 years of publication, the Church Herald of Grand Rapids, Mich., may soon be writing its own obituary. It survived the Great Depression, but the biweekly magazine of the Reformed Church in America won't survive another increase according to a July 7 article by David Hoffman in the Washington Post.

In January, the cost of mailing one edition of the Church Herald to its 67,000 readers went up 110 per cent, from $2,250 to $4,650. Now Congress has decided to raise it even higher, and the nation's religious publishers, along with thousands of other non-profit organizations, are bracing for another round of sharply increased postal costs that is likely to put some out of existence. The Church Herald is considered one of the nation's oldest religious periodicals, tracing its origins back to Henry Hudson and the Dutch Reformed Church. But the current editor, the Rev. John Stapert, said the publication probably will fold in October unless Congress scales back the increase.

The postal rate pinch is also squeezing many charitable and voluntary organizations that rely heavily on the mails for fund raising. The irony is that it will weaken the same groups that President Reagan is depending on to fill the gap left by his cuts in social programs.

For years, Congress set aside a subsidy that allowed non-profit groups to mail in bulk at a reduced rate. The idea was that their newsletters, fund-raising appeals and publications served the public good, although critics had long contended the subsidy was unfair to taxpayers and other postal users. In 1970, Congress approved a 16-year phase-out of the subsidy, but that schedule, which had six years left, has been abandoned.

Now, in the fervor to reduce large prospective deficits in the first budget resolution, Congress has ordered another slash in the subsidy, from $619 million this year to $400 million next year, in addition to the cuts made last year. This means another rate increase would come in October, raising the price of third-class bulk mail for a non-profit group from 5.9 cents per piece to 7.9 cents. Mailing the same letter would have cost only 3.8 cents last January.

The non-profit groups are now fighting back, lobbying the congressional appropriations committees to increase the subsidy. Rep. William D. Ford (D-Mich.), chairman of the House Post Office and Civil Service Committee, said the $400 million for next year is "so small and so inadequate as to be the equivalent of tossing a bone to a stray dog." (The subsidy was eliminated in the Republican budget resolution that first passed the House, but $400 million was restored in conference).

Stapert, editor of the Church Herald, acknowledged that religious, charitable and voluntary groups would have to accept higher postal costs in a time of lean federal budgets. But, he protested, "We can't allow the nation to put all of its culture on a profit-making bottom line."

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Viewpoint

Music needs a better place in the worship service

Keith Knight

Editorial

There seems to be a liturgical (re) awakening within the Christian Reformed Church, thanks in large part to the growing number of professional musicians.

Psalmist David had the timbrel, lyre and harp as musical accompaniment to Old Testament worship services. Today we have the organ and piano, guitar, trumpet, flute and a host of other instruments as we make "joyful noises" unto the Lord.

In many churches, the worship service is no longer the one man show that it was a generation ago. The congregation does more than passively pop peppermints while the minister preaches the sermon.

There are genuine attempts to make the service a *worship* service, one which involves the congregation much more. Such involvement does not mean so much that the congregation has to always *do* things, as it means being aware of what is going on in the worship service.

The reading of the law, for example, becomes horribly routine if it is monotonously read from week to week. God's law should become alive for God's people and that may come by having the minister use various forms or by having it sung meaningfully.

Many churches have worship committees and music committees; the role of these committees often depends on the size of the congregation. Worship committees usually concern themselves with liturgy — the order of worship. They might prepare special liturgies for Christmas or Easter. They are also involved in regular review of the church's liturgy (Should the collection come before or after the sermon?).

The music committee usually consists of the organist(s) and a few members from the congregation. They organize the organ playing in the service and often create congregational song books of approved songs for congregational singing. They might also be instrumental (pardon the pun) in scheduling choirs or musicians to take part in worship services.

There is a move, ever so slowly, towards having some congregations appoint directors of music — usually organists — to coordinate the musical program within the church. The move is slow mainly because Christian Reformed folk have not seen the need to pay a person $20,000 per year to play the organ, direct the choirs, instruct the youth in musical ways, and to introduce the congregation to meaningful musical involvement in the worship service.

There are a few CRCs in the United States who have taken the step and it will undoubtedly come here too, once the masses are convinced that music is indeed an important part of a congregation's life.

I gave credit at the outset to professional musicians for creating a liturgical awareness within the denomination. This has come about, especially in recent years, with the revision of the Psalter Hymnal. It will take at least 10 years to come up with a new hymn book. That committee is already half way through its term and a great deal of work is left to be done.

Some members of that committee were instrumental in creating the recently held Conference on Liturgy and Music (pages 1 and 5). The conference attracted more than 100 leading Christian Reformed musicians from throughout Ontario, some of them holding doctorate degrees in their respective fields.

It was unfortunate; yet inevitable, that more ministers and consistorial representatives did not attend the conference. Presumably the musicians will carry their enthusiasm back into their local churches.

Music, you see, invites involvement. The congregation becomes involved in the worship service by singing the psalms and hymns. It gives the congregation an emotional outlet. Members can finally express their joy in song without being criticized for being charismatic.

Congregation members who have special instrumental talents can express their joy by accompanying such exhuberant singing. Such participation is often misconstrued as a "talent festival" or "showing off" and there admittedly is a danger there. It is important to have music and worship committees who can work together to make special music blend in with the liturgy.

There must be a unity about the liturgy, a cohesiveness. The order of worship must flow well around the sermon's theme.

* * *

There are those who would label such a liturgical awakening as "liberalism"; a "breaking away from the traditional worship service." It could better be seen as "conservatism"; holding onto our liturgy, with the sermon as its focus, yet making the entire worship service more meaningful.

We go to church to hear the Word of God. True. We go to receive. But we also go to give praise to God. To sing about Him. We also play for Him. We go to give of ourselves and to receive of God.

Are our worship services that balanced? What do *you* give when you go to church ... besides the quarter in the collection plate? We do need to look at our liturgies so that they help us to become alive in Christ.

Pentecostalism's "Jesus Only" movement denies trinity

Johan Tangelder

The cults — conclusion

Can we believe that the Holy Spirit inspires different truths in different Christians, even to the point of contradicting with one another from the dogmatic point of view? Since the Pentecostal movement is strongly individualistic and subjective, especially in the interpretation of the Bible, doctrinal deformations of the Christian message are not uncommon.

The "Jesus Only" move is such a serious deviation from orthodoxy. It fails to do justice to Scripture. If Jesus alone is God, and the Father and the Holy Spirit are only manifestations of Jesus, many New Testament passages are totally void of meaning.

How can one explain the Father speaking to the Son in Matthew 3:17? Where was the Son, when the Father said: "This is my Son, whom I love; with him I am well pleased. Listen to him."? (Matthew 17:5). Where was the Father when the Son said: "I have brought you glory on earth by completing the work you gave me to do."? (John 17:4). Jesus' final words on the cross were addressed to his Father: "Father, into your hands I commit my spirit" (Luke 23:46). Was Jesus talking to himself or to the Father?

The many references in the New Testament are also proof that the Holy Spirit is a person distinct from the Father and the Son. (John 16:7-8, 13-14, Acts 5:3,4). Neither the Father nor the Son are "modes" or "manifestations" of Jesus as the "Jesus Only" movement maintains.

No one who believes the Bible questions the importance and validity of religious experiences, the place of genuine heart religion. The great hymns of the faith are testimonies of the Christian's intimate and experiential walk with the Lord. However, the foundation of the Christian faith is the Bible alone and not experience.

A Christian cannot say: "If it has been experienced, the Bible must teach it." Experience must be tested by the Word. John Calvin wrote: " ... if any spirit passing over the wisdom of God's Word, foists another doctrine upon us, he justly deserves to be suspected of vanity and lying (Gal. 1:6-9)."

The Gospel proclaims a salvation that is based on concrete historical events; the life, the death and resurrection of Jesus Christ, the Son of God. It is not centred in the worshipper's own experiences but in the saving acts of God in Jesus Christ.

The "Jesus Only" movement demonstrates the inherent danger of basing theology on experience and not on the objective reality of the Gospel. It has run aground on the rocks of subjectism. This modern Sabellianism is as heretical as the old. The "Jesus Only" movement with its non-Trinitarian position has placed itself outside the historic Christian faith.

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Letters

"I went to Moscow to preach the Gospel," says Graham

Dear Sir:
The five-and-a-half-day visit in Moscow was one of the most unforgettable opportunities of my ministry. As you know, the Soviet Union is officially atheistic. Believers there often face many difficulties and restrictions. Soviet Christians had prayed for years that it would be possible for me to preach there; and as I went, I know God was leading every step of the way.

I have rarely sensed the power and presence of God so constantly as I did on this trip, especially as I preached the Gospel of Christ — crucified, risen, and coming again — in churches and to small groups.

I went to Moscow with one primary goal: to declare the Gospel. That goal was met far beyond my expectation! God gave my associates and me greater opportunities than we ever imagined to proclaim Christ. At the end of one packed service, hundreds of people raised their hands to indicate their desire to accept Christ, or rededicate their lives to Him.

If, as one press reporter speculated, the church services where I preached included a number of KGB agents in them, I say, "Praise the Lord — they heard the Gospel!" The Scripture promises that the Word of God "shall not return unto me void, but ... it shall prosper" (Isaiah 55:11).

Some of the press reports about our visit were very positive, some very negative, and some were inaccurate. Part of the problem was that many of my meetings were private discussions with high-level officials, and it was not proper for me to tell the press details about these conversations. I can tell you, however, that in every meeting — both public and private — I spoke clearly about my faith in Jesus Christ, the only hope of the world.

I was often able to speak frankly in my private meetings about some of the things that concern Christians in the West — such as religious freedom and the fate of the six Siberian Christians who are living in the basement of the American Embassy in Moscow.

Yes, I am concerned about the sophisticated, terrible weapons that are being created by a number of nations — weapons that threaten our world with a gigantic holocaust. However, I do not intend to be diverted into leading a peace movement. I believe more than ever that the Gospel of the Lord Jesus Christ is the most powerful message in the world, and I will continue to proclaim it as long as God gives me strength. God is sovereign, and I know that ultimately His kingdom is going to triumph.

Billy Graham,
Minneapolis, Min.

Wrecking families through adultery

Dear Sir:
In the Synod issue (June 25) you printed a story entitled: Has the church over-reacted to adultery? No. Not at all. What makes committing adultery so bad? It destroys the Christian family and makes life utterly miserable for the children involved.

It recklessly sets God's law and His Word aside and replaces it with human heathendom in divorce, common law, artificial insemination by donor, and marriage with unbelievers.

When the Christian family structure is gone, so is the Christian school, college and university.

A. Numan,
Smithers, BC

Major military exporter?

Dear Sir:
I have no desire to deal with Mr. Regehr's many attempts to evade the mass of evidence that shows Project Ploughshares as a pacifist front. Let me point to just one example of misrepresentation that seems to characterize the organization.

The April 1977 issue of Ploughshares Monitor states that Canada is " ... one of the world's major exporters of military commodities." Yet, in 1978 Canada's part of the world's total arms exports was .05 per cent, that is **one-twentieth of one per cent.** (according to the Stockholm International Peace Research Institute.) That minuscule figure supposedly makes Canada a major arms exporter.

Forty per cent of my lengthy article on Project Ploughshares consisted of quotations of that organization's own literature. I would suggest to Mr. Regehr that the readers of Calvinist Contact judge for themselves.

When reading Mr. Regehr's letter I could not help being reminded of those people who 37 years ago, in the face of overwhelming evidence, shouted **"Es ist nicht wahr!"** Lest he misreads me again, please note that the analogy pertains to the excuse, not to the crime.

Ed Vanderkloet,
Rexdale, Ontario

Church needs more participation

Dear Sir:
I am very glad that Mr. Vander Schaaf is satisfied with his church worship services. I also read "Is church a depressive ritual?" by Rev. P. Mantel (April 9) and I am ashamed to say that I thought how similar our worship services are. I cannot say that all our services are like that or that it is the fault of our minister. So often the words from the pulpit fall on deaf ears.

Our church needs some change, but too many people are afraid of such a thing, possibly thinking that the service will lose its solemnness or formality. But that is not necessarily so. If things do not change, those young people will not only sleep throughout the sermon but will stop coming altogether and then what will become of them?

It is true that we do not come to church to be entertained. But if there was more congregational participation, don't you think that we would get more out of each service?

Even the Bible says: "Praise the Lord with harp and symbols, make a joyful noise unto the Lord." We really wouldn't suffer from such a thing.

Jennifer Jansen-Van Doorn,
Drayton, Ont.

Traditional thinking on discipline

Dear Sir:
I would like to thank Wally Van de Kleut for his extensive coverage at Synod of the overture from Southern Heights CRC on church discipline (June 25). The comments he made are an encouragement to us not to let the matter die but to continue to pursue a matter which we have been discussing in our consistory for nearly ten years now.

Just one note to set the record straight for your readers (and something which I had assumed our delegates to Synod would own up to): when the classical study committee which dealt with our overture reported to Classis Kalamazoo in January of this year, they came with several recommendations counter to ours.

Both the report and recommendations reflected the traditional thinking in the CRC. Classis rejected both their report with recommendations, and ours. It would seem to me that this demonstrates quite clearly that there is confusion in the church in the area of church discipline. We will continue to seek answers to the questions we have been asking.

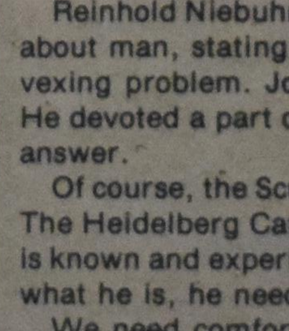
Rev. Verlyn Verbrugge,
Kalamazoo, Mich.

Credit to whom credit is due

Dear Sir:
In C.C. of June 25, 1982, I was credited with starting a girls' club, in 1962 at Newmarket, the first such club called "Sunflower Club."

I was glad I read this before Martha, my wife, got hold of it. Immediately I proceeded to hide the paper and make a solemn vow that I would not show it to Martha without a correction and apology from your office: it wasn't I who started that club; it was Martha, in whose shadow I cannot stand.

Dik N. Habermehl,
Winnipeg, Man.



William R. Rang

Skylights

Like a river

Years ago an old Baptist professor whose memory I still hold dear was approached by one of his students with the question, "What is man?"

The old professor could have given a well-defined, scholarly answer, yet he simply unrolled a map and traced the Rhine River with his hand. "That's what man is," he replied. "Man is like a river."

Like a river. That is: crooked by nature. Always seeking the road of the least resistance. Polluted. On a down-hill course. Treacherous at times. Streaming only in one direction. Disappearing finally in the deep of the ocean.

What is man?

Reinhold Niebuhr began one of his books with the question about man, stating that man has always been his own most vexing problem. John Calvin, too, examined the question. He devoted a part of the first chapter of his Institutes to the answer.

Of course, the Scriptures speak of it, especially in Psalm 8. The Heidelberg Catechism, while assuming that the answer is known and experienced, begins by saying that since man is what he is, he needs comfort.

We need comfort. It is not hard to realize that we have character difficulties and that we have sinful natures. Nor is it difficult to realize that we are miserable. The difficulty is to admit it. Precisely because we find it so hard to admit, we are hesitant to make changes in our lives.

Man is like a river. For that reason it is good for us to know that we belong to God. In Christ we are new creatures (2 Cor. 5:17). A different river. He makes us different.

That, too, is comfort.

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Church

Pastoral Pondering

Room for evangelism work in hospitals

As your pastor, I attended a meeting of the chaplaincy advisory committee in the Queen Elizabeth Hospital on Dunn Ave., in Toronto. As some of you perhaps know, there are two chaplains: the Rev. Marilyn Marai working in the Q.E.H. on University Ave., and the Rev. Wayne Maddock in the Q.E.H. on Dunn Ave. Their work is not easy.

Again and again they have tried to get certain programs off the ground, but with limited success. They tried to arrange a picnic for the summer for the patients, but had difficulty obtaining buses for the handicapped and the wheelchair patients. There are only a few around in all of metro for the handicapped, and they have to be reserved a year ahead! Then there is the moment of meditation for the closed circuit TV. But, brief as these programs are, they have to compete with favourite shows such as the soap operas, and they lose out, obviously.

Lenten noontime fellowship meetings have been tried for the staff, in March, but very few staff members could take time out for that; at best there were two or three attending. The economic squeeze is on also for the chaplaincy and they are seeking ways and means to obtain additional funds for ministering to the patients.

The Sunday afternoon services are being carried on regularly. Those of you who have been there know what a blessing they are, not only for the patients, but also for the volunteers. What is lacking, however, in the church-hospital relationships is a co-ordinator and contact person, someone who is in touch with the volunteers that visit the patients and attend the services, and who promotes the ties between hospital and church. Sometimes visitors feel awkward and ill at ease in the presence of patients that cannot speak and need special help. The chaplains have been thinking of a training program to help visitors in this regard.

While the Dunn Ave. Q.E.H. has a number of churches involved in outreach, University Ave., due to its location, has very few churches that participate in extensive visiting programs. Marilyn Marai is at the present looking for someone who can lead a hymnsing in University Ave. on Saturdays for the patients. In fact, she has been looking for someone ever since last fall, but so far with no success. I stuck out my neck and promised to see if Rehoboth would have someone that could help out. If you know of someone in other Chr. Ref. churches in Toronto, let me know.

There is a unique field of mission in the Q.E.H. on both Dunn Ave. and University Ave. Much has been done already. Much more could be done. Volunteers are going in to see the patients, many of whom are bedridden and helpless. Again, more are needed. We are so busy with all kinds of things. Remember the words of Jesus in Matthew 25: "As you did it to one of the least of my brothers, you did it unto me."

Rev. P. Van Egmond,
Rehoboth Chr. Ref. Church, Toronto, ON

Add hospital visits to your agenda

Whenever I visit our sick in the hospital I usually take the opportunity to speak to those in the same rooms, in order to share with them the tremendous comfort of the gospel of our Lord Jesus Christ. During the course of these visits and encounters, it never fails to amaze me how so many of these patients are very willing to share with me their hopes and fears, and their despairs and anxieties.

I am constantly reminded that the fields are indeed white unto harvest and that the Lord still performs his wonders in mysterious ways. Of course, I don't always know how fruitful my visits with them will prove to be. One thing I do know; God himself assures us, that his word shall not return to him empty, but it shall accomplish that which he purposes (Isaiah 55:11).

Sickness and suffering can do strange things to people. Many will rebel when adversity comes their way. Others see it as an opportunity to reflect upon their lives in the light of God's grace.

Within the framework of the foregoing we are reminded that we have much to pray for. However, we are always in danger of being pre-occupied with ourselves, and those close to us. May we never forget that around us there is a world drowning in misery; a world crying out for healing only Christ can provide. Let us pray about that too! And by all means, visit your local hospital from time to time. There are many frightened and lonely people out there.

Rev. W. Suk,
Hebron Chr. Ref. Church, Renfrew, ON

Press Parade

Guidelines to be used for those requesting marriage in Agassiz Christian Reformed Church:

For quite some time the elders of Agassiz Christian Reformed Church have worked on basic guidelines to be used for wedding occasions requested by members of our church. Our concern is not just to set up some rules, but rather to draw everyone's attention to the fact that Christian marriage is the Lord's blessing for life in the home. Hence these basic guidelines.

- Christian marriage which is a way of life expressing loyalty, love, and trust to the Lord and each other, is solemnized in a joyful ceremony in the church. For this reason approval for granting a marriage to take place in the church shall be the decision of the elders of Agassiz congregation.
- Those who are considering marriage shall give a minimum notice of 4 to 5 months to the pastor. The pastor shall forward the request to the elders at their next meeting.
- In addition to the counselling on Christian marriage by the pastor, the couple shall have an interview with the elders or a group of elders.
- The basic standard for Christian marriage shall be Article 69 of the Church order, which states basically that "consistories shall instruct and admonish those under their spiritual care to marry only in the Lord" and that "ministers shall not solemnize marriages which would be in conflict with the Word of God" (Article 69, a,c).
- The following requirements shall be maintained: a course in marriage instruction (presented either by Bethesda Cascade or by our church); a course in basic Christianity and church doctrine if one or both are not professing members; and an awareness of and further growth towards a mature commitment to Christ as Lord and Saviour, as well as a faithful response to the church.
- Common Law marriages shall not be condoned for such relationships conflict with the biblical teaching concerning the permanent relationship between a husband and wife, solemnized before God and his people. Where such cases occur the elders shall decide on the action to be taken in order that Christian discipleship and marriage may be the result.
- In the matters of marriage of those separated and divorced, the elders shall use the guidelines recommended by Synod (see especially the decisions of Synod, redivorce and remarriage: 1956-7; 1971; 1973; 1975; 1976; 1977; 1980). Each request shall be considered individually for decision.
- Reports concerning these guidelines shall be submitted to church council for the information of its members, and to the congregation of our church if applicable.

Agassiz (BC), Chr. Ref. Church

Church News

Christian Reformed

Declined

— to Fenwick, Ont., Candidate Hendrik Bruinsma of Bowmanville, Ont.

New clerk

London (Bethel), Ont. — Arthur Tiesma, P.O. Box 6008, Station D, London, ON N5W 5R6

New address

Rev. Fred Heslinga, 27 Elm St., Orangeville, ON L9W 3G3, effective August 1.

Morbey ordained in Waterloo

Graham E. Morbey was ordained to the ministry of the Word and sacraments in the Christian Reformed Church in the morning service of his calling church in Waterloo, Ontario on June 27. Dr. Remkes Kooistra conducted the special ordination service. He has been Morbey's mentor for the past two years during the latter's internship at the two universities in Waterloo.

Kooistra, counsellor to the calling church, ordained his successor to the Huron Campus Ministry for the Waterloo Christian Reformed Church. This ministry, a Home Missions field, was opened by Dr. Kooistra eight years ago. For the past five years the work has been staffed by two ordained men with intern or volunteer assistance.

The ordination ceremony was witnessed by many visitors from as far away as Victoria, B.C., and Ottawa, Ontario. Representatives were present from Christian Reformed Home Missions, Classis Huron, five congregations of the classis, Huron Campus Ministry, Classis Huron Home Missions Committee and many invited guests.

The charge to Rev. Graham E. Morbey was given by Rev. John Van Til, regional home missionary, representing Christian Reformed Home Missions, the major partner in Huron Campus Ministry in Waterloo and Guelph. Rev. Ed Den Haan, campus chaplain at Guelph, and officially representing the Classis, gave the charge to the Christian fellowship of the Waterloo campus community, the equivalent of the newly ordained chaplain's congregation. Dr. Peter L. Van Katwijk, a member of the calling church and active participant of its team ministry, gave the charge to the Waterloo congregation.

In the laying on of hands ceremony the aforementioned clergy was joined by Dr. John Vanderkooy, president of the Huron Campus Ministry Committee and vice president of the Waterloo Church Council, and by Norm Slothouber representing the Waterloo church as elder.

Rev. Morbey will preach his inaugural service on the morning of September 12, 1982 in the Waterloo church. Dr. Kooistra is expected to preach his official parting service on that same day in the evening. Kooistra, who has received his emeritation effective August 31 is expected to remain involved in the campus ministry on a part time basis.

This is a significant year for the Waterloo congregation. Richard Vanden Berg of Forest, Ontario will be installed on August 22 as the congregation's first full-time minister.

Serving Abroad

Letters from missionaries that have appeared in church bulletins.

February 27, 1982.

Dear brothers and sisters:

I'm a member of Wycliffe Bible Translators and as such I received a gift from you through WBT's Emergency Fund. Thank you very much for sharing in the Lord's work in this way!

I've been in the Surui tribe three times now, I'm learning their language and working on its analysis, and hope eventually to translate scriptures into it. Right now I'm involved in a workshop on grammar here in Porto Velho. By the end of next month I hope to go back to Campinas, Sao Paulo, to defend a master's thesis on the phonology of Surui. After that I hope to work in our office in Brasilia until a partner becomes available to go with me to the tribe, for the situation there is not one where one could work alone for any length of time and keep sane. My co-workers, Bill and Carolyn Boutkes, who started the work there, are going on furlough and may not be able to stay on in this program because of circumstances.

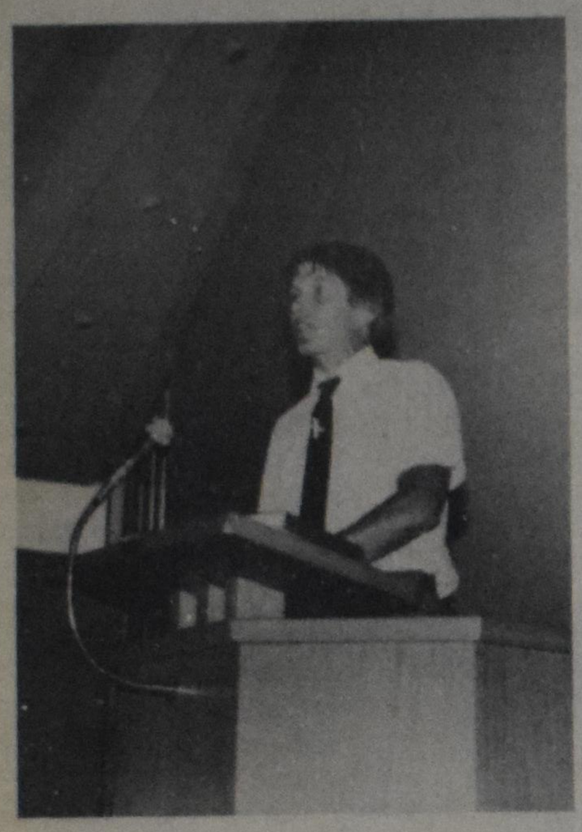
Maybe you'd like to know what we need your prayers for down here in Brazil. For myself, apart from a partner, I'll need to get authorization either to go back to the tribe or to work with Indians just off the reservation. The same goes for my partner too. For our branch, we need to know what decisions to make at our conference in June, in the face of dwindling opportunities for working with Indians; we also need real unity. For the Indians, all groups need the opportunity to hear the Gospel in a language they can really understand, whether it be through us, some other mission, through "ordinary" Christians living close to their areas, or even through Indians from other tribes who already have God's Word in their own language. I'm sure Bill and Carolyn would also appreciate your prayers for wisdom about what to do next.

Thank you so much for praying! The Lord bless you! In Him:

Tine H. VanderMeer,
Caixa Postal 129,
78900 Porto Velho -
RO, Brazil

Music

Conference on Liturgy and Music

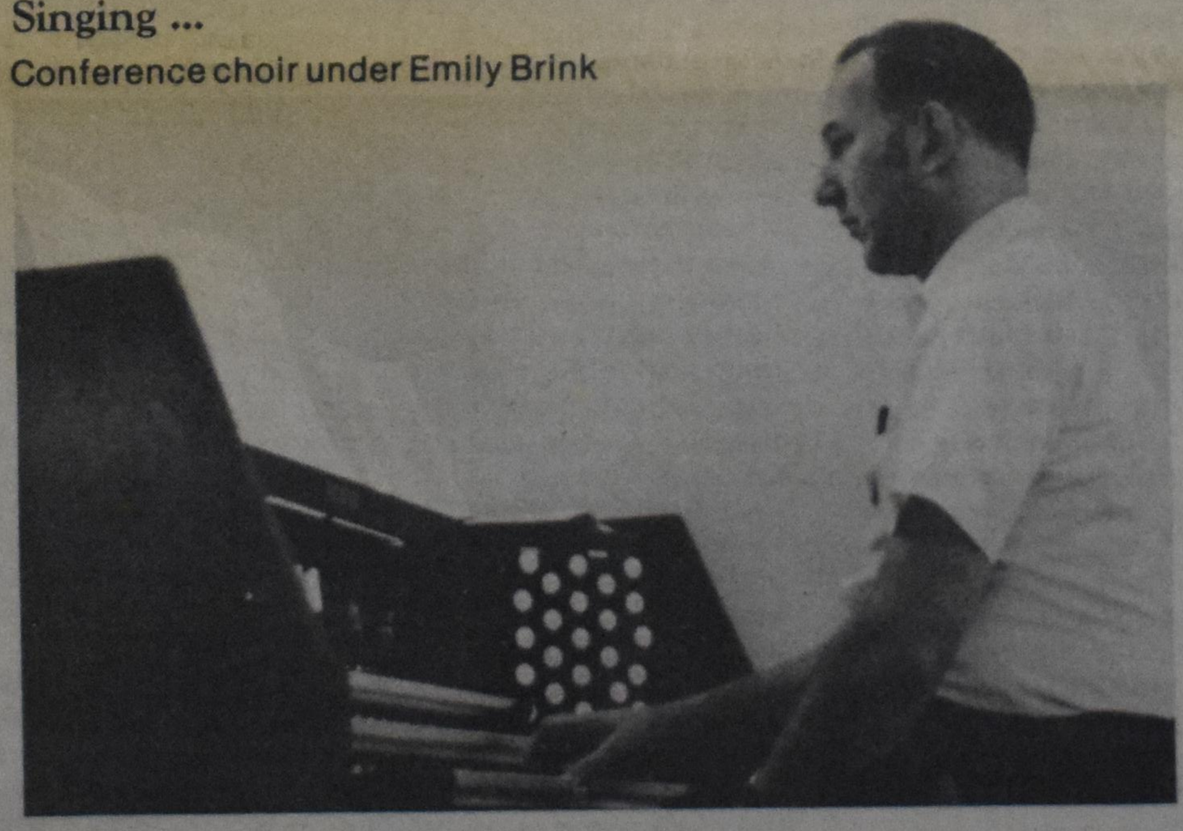


Speaking ...
Rev. Morris Greidanus as keynote speaker

Talking ...
Emily Brink chats after a service

Singing ...
Conference choir under Emily Brink

Dancing ...
Gioia Seerveld performs a liturgical dance



Playing ...
Dr. Bert Polman at the Ontario Bible College organ

C.C. Photos — Margaret Griffioen

Willowdale choir is 20 years old

Margaret Griffioen
C.C. Toronto staff

"To God alone be the glory," is the meaning and main purpose of Soli Deo Gloria, a choir based in the Scarborough-Willowdale area of Toronto.

This year marks the 20th anniversary of the choir. "We have always had good times together," said Cor Kamerman who has been with the choir since it first began in 1962.

"The choir started with about 30 people at the First Christian Reformed Church in Toronto. Later, as the churches in Willowdale and Scarborough were started, the choir held its practices in Willowdale, as most members were from those areas," according to Kamerman.

"Our first director was Leendert Kooy, who stayed with the group about five years. The next eleven years saw Joe DeVries as director and for the past three years Joe Wybenga has been the director.

"We have sung in various churches, as well as at senior citizen homes and on television in 1979 for a program called People Who Sing. Our members range in age from 20 to our oldest member, John Masselink, who is 86.

Anyone is welcome to join our choir as long as they agree with our constitution. Currently we have 45 members. Our members like to sing, that's why they come out, and we have a good time together.

"When one of our member's home burned down, we held a collection for them and the response from our members was fabulous.

"Whenever we needed something such as choir gowns or a piano, we held fund raising events such as bazaars. We would never perform for money.

"We sing a wide range of songs from sacred music to some gospel types of songs. If a church would like us to sing for them we ask for at least one month's notice."

If you are interested in joining the choir or having them sing at your church, contact Cor Kamerman at 293-4865.

Children

It happened in Grade 1 — part 2

Betty Nieuwstraten

With the door knob in her hand ready to go inside and read, she changed her mind and decided to take a brisk walk on the dike. She had never been there alone, but she wouldn't go far anyway for fear she might be late for supper. Just around the bend of the dike she sat down to enjoy the peaceful scenery. The meadows, some of them trimmed by an array of pollard-willows, looked so fresh and green at this time of the year. For a moment school was forgotten and it was a happy Cory that came home again well on time for supper.

That evening, when all the children were already sound asleep Cory was awaked by Mom. "Cory," she whispered, "will you come downstairs with me, Dad and I want to talk with you."

"What's the matter, Mom. Why did you wake me up?" she asked when she entered the living room.

"We have to tell you something very important and ... unpleasant for you, Cory, and we want to do that without having the other children around."

Cory looked alarmed. "What, Mom," she asked, looking questioningly from Mom to Dad.

"Here, put on your sweater, it's chilly when you're hauled out of your warm bed, eh?" Mom said, pulling Cory's chair close to her. Then Dad began to talk in a warm, friendly tone of voice, and she could hear how terribly difficult it was for Dad to tell her the news.

"Cory, remember the letter you brought home from the headmaster? You didn't carry a very pleasant message along. Mom and Dad are really upset about it. Dad has been to the headmaster to talk about it but it can't be changed." He sighed deeply and looked helplessly at Mom.

"You see, Cory," Mom said, "Miss Van Elder had to leave much earlier than was planned, therefore, you now have Miss Brutell as teacher." Cory wanted to say, "Ugh, I don't like her," but she swallowed the remark as she saw that Mom wanted to continue. "Miss Brutell is willing to teach this class but she does not want the extra work of preparing and checking in order to get a girl to a higher grade. She wants to teach all children the same thing at the same time or she won't teach at all. What can the headmaster do without a teacher in Grade One?"

Mom paused a moment, closely watching what effect this awful news had on Cory, then went on quietly, "Dad and I thought we'd better tell you all this now, tomorrow morning before school wouldn't be a good time with all the children around, and later in the day Grandpa Dorp is coming, that won't be a good time to talk about this matter either, eh?" Cory shook her head, her lips tightly pressed together and an ugly, stubborn expression on her face.

"So you know now what you're going to do in school tomorrow?" Dad asked, stroking her hair.

"No, I don't. If I may not go on with my own books what am I going to do?"

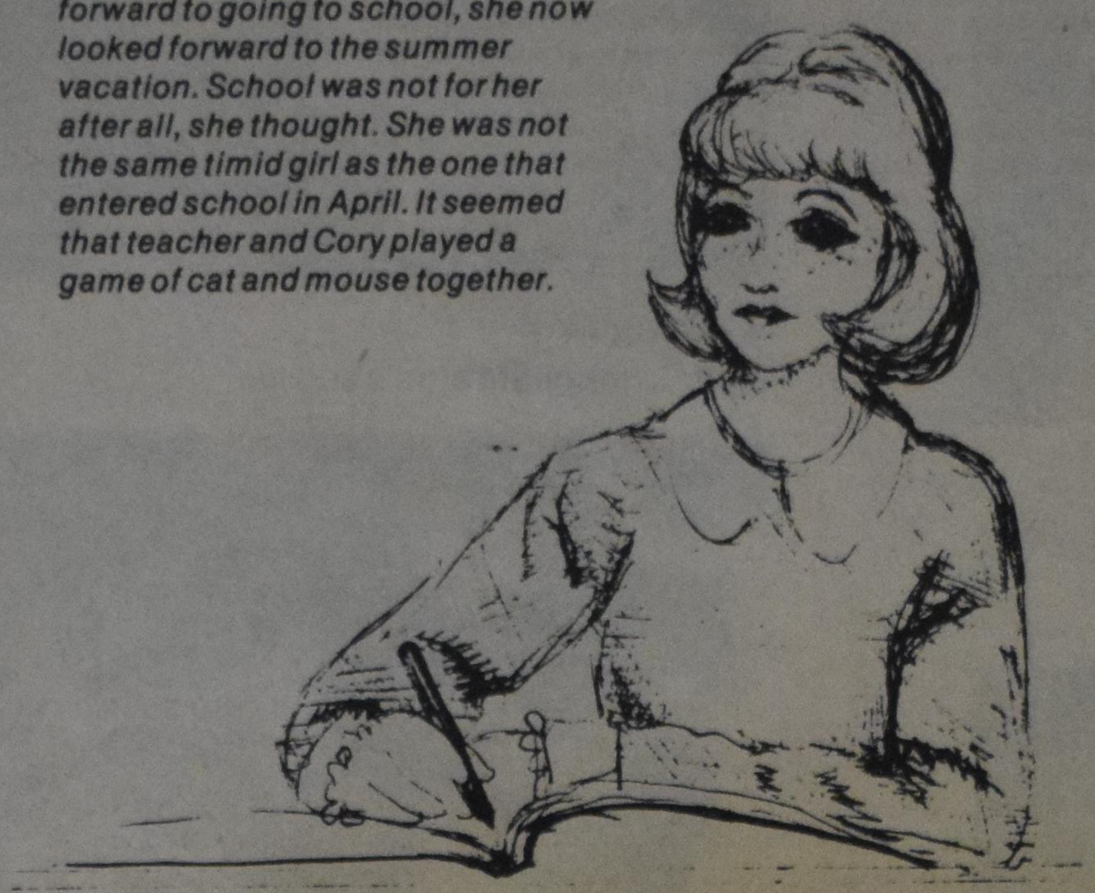
"The same work the other children are doing, honey," Mom replied.

"But I know that already, Mom, I've done most of it. Don't we go to school to *learn*, so ..." her voice become loud and defiant.

While Mom put some milk on the oil stove she said somewhat sternly, "Cory, Dad and Mom have tried their level best to have this situation changed. You know that we are sad about this, too, don't you? Sometimes in life we find ourselves placed on a way we hate to go; then it is our duty to make the best of it. You know what Mom and Dad do when things become hectic, eh?" Cory nodded while Mom continued, "That's what you must do now, Cory. Mom and Dad will also pray that God will help you to be patient and obedient."

Cory didn't answer but watched Mom pour the warm milk into a mug and add a drop of homeopathic medicine to it. "Here, drink this. It will help you sleep," Mom said. Cory drank her milk as fast as she could. She was afraid she was going to cry but didn't want to. "Good night, Mom and Dad," she said, and tip-toed up the stairs and crawled back into bed. No, she was not going to pray; she was just not in the mood for it right now.

As keenly as Cory had looked forward to going to school, she now looked forward to the summer vacation. School was not for her after all, she thought. She was not the same timid girl as the one that entered school in April. It seemed that teacher and Cory played a game of cat and mouse together.



A different new start

When Cory sat down in her desk the next morning she thought for a moment that she had taken the wrong place. Her workbooks were gone, only her slate, slate-pencil box, her sponge-box and a ruler were left in her desk cabinet. She stood up and looked around her to make sure she was not mistaken.

"Sit down, Cory, then we can begin," teacher said.

She sat down, stunned. All her things were gone! She didn't realize that the teacher was praying. With wide open eyes she stared into nothing until her eyes met Miss Brutell's who frowned at her while she was praying.

"Haven't your parents taught you to close your eyes during prayer, Cory?" Miss Brutell said when her prayer was finished. "Don't let me see that again, eh?"

Cory's face turned purple for shame, she crossed her arms and sat up straight, her head down. She felt a strong urge to get up and run home but she didn't dare. She didn't hear a word of the Bible story and, as in a daze, she put her slate on her desk when she saw the other children do that. The teacher put one book on each desk (each desk seated two pupils), and told the children the number of the page they were to do. Then she came to Cory with an extra book. "Cory, I want you to start at the beginning of the book. Work as fast as you can then you'll soon be caught up with the rest of the class. You're behind you know!"

"But, teacher, I've done this already, a long time ago!"

"Never mind, Cory, I want to see it. Now go to work; no protest."

Now, besides fighting her tears, Cory had also to fight a sick stomach. Fortunately, she won both battles while she worked.

At recess time she asked the teacher if she could have her language book so that she could show at home what she had been doing. "No, Cory, you won't get that book again until you are ready for it in Grade Two," Miss Brutell said. Utterly frustrated Cory went outside and although the playground was crowded with children she didn't notice any of them. Standing with her back against the building she gazed into nowhere and automatically followed her classmates into school when the bell rang.

But when the teacher began the reading lesson, the explosion came. With a loud cry Cory got up out of her desk and ran to the door, covering her mouth with one hand and holding onto her stomach with the other, deadly pale, eyes popping. Her stomach splashed over while she dashed to the outside door. Leaving her sweater on the hook in the hallway, she ran for home.

That afternoon she didn't go to school. She fell asleep in Mom's chair and didn't even notice it when Dad picked her up and brought her upstairs to bed. Shortly before supper Mom went upstairs to see her. She just woke up and told Mom tearfully what had happened that morning at school. She didn't want anything to eat and, when Mom came later to put the little ones to bed, she was sleeping soundly.

"That rest will do her good," Mom said sadly.

Dad took her to the doctor the next morning because she looked so very pale and listless. "Keep her home from school for the rest of the week," the doctor said while he put some pills in a little bottle. "If she is not spunky and ready to go next week, see me again."

During that week Cory found the dike. Every day she would go there, looking over the meadows, enjoying the scenery. That was her best medicine yet! But she remained an aloof little girl, distrustful of grown-ups.

Cat and mouse

School was no fun. Ian had been right after all. But anyway, she would be going to Miss Burger's after the summer vacation so she had at least something pleasant to look forward to. Miss Brutell had allowed her to work along with the class but there was no friendly relationship between them. Cory was not allowed to read or draw when she was finished ahead of the class, she'd have to wait with her arms crossed until it was time for the next subject.

As keenly as Cory had looked forward to going to school, she now looked forward to the summer vacation. School was not for her after all, she thought. She was not the same timid girl as the one that entered school in April. It seemed that teacher and Cory played a game of cat and mouse together.

The teacher would warn Cory to pay attention when she looked outside and Cory would answer that she was finished with her work already an hour ago. They would look at each other, long and hard until Cory turned her head. She knew she was cheeky but what else could she do? She could not feel guilty about it anymore!

"Cory", the teacher asked one day when Cory sat up straight with her arms crossed, "Will you help me pull the covers off these old writing books; I need them for a project." That was a job Cory had no trouble with; pulling things apart, oh boy, just fitting her mood! When she was finished, the teacher asked, "Why don't you tear up all those pages, Cory, and throw them in the wastepaper basket? Get the basket first."

That was another delightful task and she went about it with gusto. In amazement the teacher watched the energetic motions of the little girl and the obvious relish with which the work was done.

"Was this queer kid at heart a destructive character?" she wondered out loud a little later in the staffroom. The headmaster gave her an answer that made her wince, "Destructive, Cory Barber destructive? No Miss Brutell. If I see it right then she had the feeling that she was tearing her teacher to shreds."

Mom and Dad were told this story during an interview with the headmaster. Cory did not learn about this until many years later.

Continued next week

Entertainment

James Ward — Faith, Vision and Music

Bill Van Dyk
Music

With his latest album, *Faith Takes a Vision*, James Ward is taking direct aim at the huge audiences who faithfully purchase Christian rock albums in the U.S. (Canada does not have any Christian radio stations yet).

This presents the reviewer with an interesting problem, for in spite of the commercialized "hooks" (neat and repetitive phrases) and the calculatedly engaging melodies and arrangements, I find this album very enjoyable. Some of the qualities which prevented me from thoroughly enjoying his earlier albums are muted or absent. At the same time, he hasn't gone soft, or "nice". *Faith Takes a Vision* still manages to generate enough excitement and energy to hold one's attention.

Ironically, it may be this concession to commercial taste which makes this such a good album. Ward's tendency to incorporate long, drawn-out, blues-flavoured instrumentals is reigned in.

The songs are more compact and succinct, especially when compared to 1980's *No Violence*, with its jazzy improvisations. The arrangements are now tailored to the needs of the song, rather than the other way around. And the phrasing of the piano chords seem more in line with the guitar-based rhythms that are at the heart of the traditions of rock music.

At the same time, Ward's lyrics have become richer and more allusive. A line like: "Some of the things I dreamed about/were a thorn upon Your brow" or "He will cause the falling and rising/of many in Israel" contains a suggestion of meaning beyond the surface, a quality lacking in most mainstream Christian rock.

"Child of Bethlehem" starts the album off with one of the best examples of how a strong, steady beat (so often cited as a *negative* characteristic of rock music) can give an uplifting, exuberant thrust to the central gospel message of hope. In fact, what could be more consistent with the expression of hope than a beat that carries the listener forward, lifts him with the rise in melody, and accentuates feeling with the crash of cymbals on the chorus. It's proof that the gospel message can be exciting if we allow it to be.

"Not How?" is about the anticipation of Christ's return, and about the fact that we must live for Him now, to show that we truly wait for His return:

> Help us to know You
> more and more
> Then the world will see
> As we're livin'
> abundantly
> That Your return is what
> we're lookin' for

Of the meditative songs on the album, this one works the best, with its firm beat and subtle nuances.

"Maybe I'll Trust You Now" and "You are my Child" are also quiet, meditative songs. They are also personal, in the sense that they relate faith to specific situations. The first is about growing up into faith, and the second is about an adopted child. If you can relate to the situations evoked, they may move you. If not, they may seem a little too sentimental. Unless I'm mistaken, part of the reason they are on this album is to balance the album and give it broader appeal.

"Make a Joyful Noise", which was used by the Public Broadcasting Service for a special by the same name, highlights the skills of producer Turley Richards (who once worked with Fleetwood Mac). The economy of the arrangements is matched by the smoothly building intensity of the chorus. The instrumentation never settles into expected patterns, and the background vocals add just the right touch to Ward's own distinctive voice. In short, Richards appears to have excellent judgement and taste.

His best work is exhibited in "Make me a Vessel", which shows that Ward can make a quiet song without excessive sentimentality. It also shows that the principle of more with less applies very well to music. The restrained background vocals gently understate the self-examination in the lyrics:

> When I get too
> comfortable
> I do what I please
> The Lord looks from
> heaven
> And He don't like what
> He sees
>
> So He takes me through
> the water
> (whiter than snow)
> He takes me through the
> water
> (I'm sure to know)

It's a fine, beautiful song, and one of Ward's best ever.

"Faith Takes a Vision", with an obvious pop approach, applies the choruses with more energy. It also succeeds, to a large extent, because the title has a richer meaning than the usual song hook.

"Take Hold" and "Don't Blame it on My God" are less successful. "Take Hold" sounds very reminiscent of Stevie Wonder, but it suggests that there are limits to Ward's voice. "Don't blame it on My God" sounds unnecessarily feeble as an apology for human suffering, and isn't convincing enough to justify its confidence.

"No Bad News" is the most obvious hook on the album. The catchy chorus and the formula melody have instant appeal, and a line like "steady as she goes" is lazy lyricism, and could at least have been delivered with a little more humour. Yet it is an enjoyable, bright song, and has its place on the album. The message stands up behind the cliches.

Faith Takes a Vision is continuing evidence that Ward is not standing still as an artist. He seems determined to expand both his audience and his talents. If there is one nagging doubt about this work, it is the feeling that perhaps this is not what Ward prefers most to do. His earlier work, especially his live performances with the experimental group Elan, seems to indicate that he would prefer a more improvisational style, for which audiences are hard to come by.

If *Faith Takes a Vision* is a concession to popular taste, it is an excellent concession, and stands highly recommended.

Available from: MTD Artists, P.O. Box #7452, Grand Rapids, Michigan 49510 (U.S.) or your local Bible/Gospel/Text Book Store.

James Ward

FIRST

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662-1550 or 561-9868

Poetry

A compliment received

Though ballet-slippers ne'er did grace
These feet, today they dance as t'were —
A pirouette, nimble and sure,
Each step light as the air.

Our silver-plated maple gleams,
Each freshly-polished leaf a gem,
Satin cups ne'er bloomed so bright —
Each rose — a diadem.

Lips can but smile, a stranger to
All words that mar a perfect day,
My heart — it sails, it soars, it sings;
I am a child at play.

No million-dollar lottery
I've won; no special dream came true,
But friend, I face this day renewed
By sweet encouragement — from you.

Judy Lunshof,
Hamilton, Ont.

On being merry — Proverbs 17:22

My spirit is elated by
The melody of mirth,
Refreshing as a welcome rain
That falls on rifts of sun-scorched earth.

Now sings my pulse a happier tune,
Forgets its anxious beat,
Laughter, with its balm of healing
Bids needless pain and cares retreat.

Let's laugh together more, and feel
The joy of merriment,
Let's revel in its sheer delight —
Sweet therapy that's heaven-sent.

A merry heart — it doeth good,
Without it, life grows stale,
Why be content with sparrow's chirp
When you can hear a nightingale?

Judy Lunshof,
Hamilton, Ont.

A mother's prayer

Dishes, sewing, diapers, floors,
Walking children out of doors,
Cleaning, cooking, wiping noses,
Rescuing wee ones from perilous poses.
Yes, another hectic day had passed,
Bedtime was here at last!
The baby's tucked in safe and sound,
My boy was on my lap with a bound.
Quickly a hasty prayer was said,
A kiss and a hug and into bed.
I closed the door with a sigh of relief,
Now at last, my moment of peace!
But as I sighed my eyes drew tears
As a soft, earnest voice reached my ears,
"Now lay down sleep
Lord bless the sheep
Bless Mommy, Daddy and all the friends
Jesus loves cake, amen."
In my shame my eyes were blurred,
I wonder which prayer our Lord had heard?
Quietly I bowed my head,
And in my heart this prayer I said,
"Oh Lord my heart with patience fill,
When noise and confusion will not be still;
When children's voices questions raise
And endless tasks fill up my days
Let my face with radiance shine
As I care for these blest gifts of Thine.
Help me in my life to show
The well-trod path that they should go.
Make memories not bitter but sweet to recall
As lifetime's summer turns to fall.
But Lord, this be my foremost plea,
May they early give their lives to Thee.
That when from earthly tasks we're free
We'll praise Thee in eternity.

Mrs. Alice Aukema,
Strathroy, Ont.

Widowed

"She takes her loss so well, you know,
You never see a tear,
She's picked herself right up, but then —
It's been over a year.

She surely doesn't pine or pout
Like other widows do,
She's pretty tough — she always was,
And keeping busy too.

Why at her age; she's doing things
You just would not believe,
Forever on the go, no time
To sit around and grieve.

She keeps herself looking real sharp,
(Surprising) — but who knows,
Someday she just might find someone —
Well, you know how it goes."

***

Be silent, callous tongue, and hang
Your head in deepest shame,
For where were you, when in the nights
She called and called his name?

And where were you when on her bed
She shed her tears alone,
When in her loneliness she brought
Her grief before His throne?

Nobly she bears her wound, add not
Salt to its sting; God heals
In His own time; He only knows
Exactly how she feels!

Judy Lunshof,
Hamilton, Ont.

The constant challenge

To be able to dream allows all fantasies to escape
Fantasies that are held enclosed within the inner mind
Deep, far away where no one is allowed to observe
The hidden thoughts of love.

To be able to speak allows for full expression of thoughts
Thoughts, that seem so important to yourself
Speaking allows others to share and learn from you
The daily experiences of life.

To be able to love allows for an outward holy glow
A cherished bright, eternal, lasting light
That gives off a feeling of happiness and satisfaction
The glow of being loved.

To be able to live allows for freedom of movement and ways
A feeling of the bird flying through the air freely
It gives a chance for the expansion of opinions and personality
The development of yourself.

To live as one of God's creatures, created by him alone
Is the greatest gift that one Eternal can bestow on us
To live as close as possible to His standard of life
Is the constant challenge.

Anny Verrip,
Kamloops, BC

Comfort in a Sleepless Night

Sleep has forgotten me tonight
And leaves me, restless, on my bed;
The wind, also, can find no peace,
But keeps me company instead.

Oh wind, how fearful is your song,
How very bitterly you blow,
You croon, you cry; you sob, you sigh;
I can but wonder if you know ...

The morn, it brought such tragic news!
"Is there a God of love?" I said,
And for a moment, doubts ran wild —
But faith that flickers is not dead.

The ways of God are like the wind's —
Not always seen or understood,
But not a hair falls from our head
Unless He wishes that it should.

Yes, in this thought lies sweet repose,
Rest for my sorely-troubled soul,
Not just life's breezes, but its storms
Are under His complete control.

Judy Lunshof,
Hamilton, Ont.

Education

Chalkmarks

By Harry A. De Vries

Will C.D. be going to France?

The May "OACS Communicator" of the Ontario Alliance of Christian Schools reprinted an idea by a Hamilton area student with initials C.D., for all boards to take note and consider for next year's curriculum and budget. "It is hard," writes C.D. "to understand the teacher in geography and history when he says what it's like in Asia and other places. I think we should buy a plane so we could fly to Asia or wherever, and see what it looks like. It would improve everybody's marks. For French we could go to France and learn a lot of French easier because everybody would be talking French. Do you think the Board could make room on the budget for things like this?" Most grade fivers would probably add their names to this note, were it a petition.

Calvin awards for three Ontarians

Calvin College has awarded three of its $600 Valedictorian Freshman Scholarships to Ontario high school graduates: Teresa Van Den Boogard, of Fenwick, Rita Vander Schaaf, of Hagersville, and Sally Van Geest, of Trenton.

Calvin College

Teresa is a 1982 graduate of Beacon Christian High School in St. Catharines, Rita of Hamilton District Christian High School, and Sally of Quinte Christian High School in Belleville. All three plan to join Calvin's 1982-83 freshman class in September.

These Calvin scholarships are awarded to incoming freshmen who rank first in their high school class.

Toronto resident Michiel J. Van Goch, a sophomore and mathematics major at Calvin, recently won second place with two other Calvin students at the Sixth Annual Lower Michigan Mathematics Competition.

The annual spring event was held recently at the University of Michigan-Flint and involved students from eight schools. This is a competition in which three-person teams from each school work a ten-problem test for three hours.

Twenty-two teams took the test. Teams from Calvin placed first, second, thirteenth, and fifteenth. This is the third year and second consecutive year that a Calvin team has won the competition.

Calvin has awarded Michiel a $300 Upperclassman Scholarship.

Enrollment at Calvin during the 1981-82 year was nearly 4,000.

Education Alberta to study the computer issue

What is the place of computers in the schools? The Alberta Ministry of Education has appointed a task force to advise the Alberta Minister of Education on policies, programs, services and other matters related to computers in schools in a report to be completed by March 31, 1983. "One of its primary responsibilities," says an Alberta education news release, "will be to make recommendations to the Minister on a desirable level of computer use in Alberta schools within three to five years." Among the appointed members of the task force are Dr. H.J. Hallworth from Calgary for the Alberta Society for Computers in Education and the Association for Educational Data Systems, and Darvin Heinemann of Edmonton to represent the Canadian Information Processing Society. Contact person at the Ministry on this topic is Communications Officer Sarah Jones at (403) 427-2285. School administrators may wish to avail themselves of the task force recommendations.

For the love of your child

For the Love of Your Child ... the Christian School is published by the Society of Christian Schools (SCS) in BC for its member schools, *not* by the Edmonton Christian Schools. However, about eight Christian school associations outside of BC have made use of the booklet as well by printing their own logo and local information on the outside and inside covers. The SCS is happy to provide this service to any Christian school society; to keep costs at a reasonable level, it usually has a joint press run early in December and at least 1,000 copies must be ordered if a local cover is used. Contact the SCS for details.

OAAIS maintains battle for education equality

Margaret Griffioen
C.C. Toronto staff

In 1974 representatives from 18 alternative schools formed OAAIS, the Ontario Association of Alternative and Independent Schools. Now there are about 120 schools in the organization.

"Our task is to provide representation for alternative and independent schools," according to Lyle McBurney, executive director.

"Our basis is the advocating of education choice on the premise that freedom of conscience and association in education is the bedrock of a free society.

"We believe that parents have a right to choose the type of education their children receive.

"Member schools include many Christian schools, Jewish schools, Waldorf schools, and special needs schools."

OAAIS maintains contacts with the media. It keeps up association with anyone with direction over education such as the clergy, MPP's, and teaching associations.

The aim of OAAIS is to have a fully protected and publicly financed place for independently sponsored schools in Ontario.

It is working along with the Federation of Independent Schools in Canada to have public school taxes deducted from those who send their children to independent schools.

"We monitor legislation in an attempt to let our views be known. Most provinces provide a level of support for independent schools. Ontario is the only province not doing that," according to McBurney.

Some of the achievements of OAAIS includes obtaining federal funds for French-language teaching in the independent schools. Provincial consent was needed and OAAIS played a role in obtaining that consent.

About a year ago, OAAIS helped these schools to obtain a work program under the Ontario Youth Employment Program for the first time.

In 1981 OAAIS helped to have retail sales tax exempted from school supplies for independent schools. Since then this has been taken away and is being studied in public hearings.

OAAIS would like to see financial support for independent schools without the sacrifice of the unique autonomy of the schools in their governing structure, selection of teachers, admission of students and curriculum approach.

"The leadership in government acknowledges the importance of education and the public supports for these schools," according to McBurney.

"If the government opens discussion on the issues of independent schools, our policy statement would form a solid basis for negotiations."

For more information on the work of OAAIS, write to them at 2020 Bathurst Street, Toronto M5P 3L1.

Christian scientists to discuss relation of science to Scripture

Harry A. de Vries
C.C. staff

The American Scientific Affiliation is to meet at Calvin College, Grand Rapids, Michigan next month to discuss current issues in science in relation to Scripture. Keynote speaker of the ASA's annual meeting will be Dr. V. Elving Anderson, Professor of Human Genetics at the University of Minnesota on "Designer Genes." He will address the questions of the creation/evolution controversy.

The ASA was founded in 1941 by a number of professors, including some from Calvin College, out of a concern for the relationship between science and Christian faith. "It is an association of men and women who have made a personal commitment of themselves and their lives to Jesus Christ as Lord and Saviour," notes the organization's brochure, "and who have made a personal commitment of themselves and their lives to a scientific description of the world." According to the ASA brochure, "The purpose of the Affiliation is to explore any and every area relating Christian faith and science."

Members of the organization endorse a statement of faith that holds "The Holy Scriptures as the inspired Word of God, the only unerring guide of faith and conduct; Jesus Christ as the Son of God who, through his atonement, is the one and only mediator between God and man; and God as the creator of the physical universe." It mentions that "certain laws are discernable in the manner in which God upholds the universe and that the scientific approach is capable of giving reliable information about the natural world."

Members of the ASA can be found across the North American continent. Chi-Hang Lee of the Del Monte Corporation of California is president of the organization. Dr. Robert E. Vandervennen of the AACS is president of the Canadian Christian Scientific Association (CCSA).

One of CCSA's specific activities is to promote the meaning of the relation between faith and learning to educational groups. Dr. Vandervennen, together with three University of Toronto professors, has organized a slide and tape presentation that can be shown in high school assemblies. It is available from Dr. Vandervennen at the AACS office. Those who want to subscribe to the organization's magazine, the Journal ASA, should contact the CCSA at P.O. Box #386, Fergus, ON N1M 3E2.

Annual convention

The annual meeting will be held at Calvin College August 13 through 16. Although the key address will be given by Dr. Anderson, there will also be an additional 27 papers offered by members already in the program. Some of them are; "The Abuse of Psychotherapy: Biological, Economic, and Biblical Perspectives"; "Motivation Theory in the Light of Scripture"; "Creationism as Science"; "Genetics of Sin"; "Six Days, Six Ages, Or ...?" and a variety of others.

Science consultant of Christian Schools International, Dr. Henry Triezenberg, will present a paper on "Science Education in Christian Schools."

This year there will be a special workshop for Christian college biology teachers, starting on Thursday evening and continuing Friday. The workshop will deal with such topics as teaching approaches and techniques in biology, research support, enrichment programs and career counselling.

Membership in the ASA and CCSA is available in the form of either an associate membership ($20) to those who have an active interest in the organization, as a general membership ($26) to those who hold a degree in one of the natural or social sciences and are currently engaged in scientific work, and as a fellow membership for $36 to those who have a doctoral degree in one of the sciences, and are also engaged in scientific work, and who are elected as fellows by the membership. Eligible full-time students need pay only $10 for membership in any of the three categories.

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Church

A deacon trying to do work of mercy

Lucy Verstraete

Margaret Griffioen
C.C. Toronto staff

In 1978 a decision of the Christian Reformed Church Synod allowed for the election of women to the office of deacon. In 1979, Synod decided to revoke this decision and send it for further study by a committee.

In the meantime, several churches in the Toronto area had already nominated and elected women to this office. One such woman was Lucy Verstraete of the First Christian Reformed Church of Toronto, who is just completing her term.

"For the most part I felt that my presence in the consistory was favourably accepted," said Lucy. "Little things would remind us of the newness of my position. When the consistory was being addressed, a brother would say, 'now brothers, oh, and sister.'

"I believe that a woman can offer a different look at an issue. There is no denying that women have a different emotional structure; they can tune into the emotional content of an issue.

"Women have always been involved in deaconal type of work, caring for the sick and poor and in teaching. I see teaching as part of deaconal work; the spreading of the word through the work of caring.

"I had the desire and still do, to work with the sick. I realize that I need much teaching in that area, but I feel it is an area to which I am led.

"I would love to see the building of a home in the city where the sick and their families who come from out of the city could stay. There is need for such a Christian place. The family is often the best support for someone in a hospital."

But in all decisions we make there are three ingredients which we need to have in order to know that our decisions are a reflection of God's will, according to Lucy.

"We need to see that we make our choice in accordance to God's Word, that circumstances permit our choice and that we are at peace in our hearts with our decisions with God.

"We must always remember that with God we are a majority and His will will be done."

Lucy found her three years to be a learning experience and a real blessing in her life and that of her family.

"I came across people who do not have the assurance of their salvation, and that hurts. I pray for these people."

Lucy also prays for the church. "There is so much which needs to be done, and that will be the challenge of the Church until Christ returns.

"I would like each church to search for its talents and use them to their fullest ability. For example, a church in the heart of a city might be called to setting up distress centres and food and clothing centres, especially in these times.

"In this way each church could serve its people and community to its fullest potential."

As the church grows and changes, Lucy says she believes that "as much as the church is affected by the world, it is not of the world and as it changes, the changes are not a reflection of the worldly changes, but of God's will shown through His Word.

"The world may be a negative catalyst for change, but the church can take the negative and make it positive by the guidance of God.

"Whenever the church grows or breaks from tradition, it hurts, just like growing pains in teenagers. But with prayer and with God's Word, the changes in the church will be to His glory."

Deacons take over in Philippines

Bill Fernhout recalls that while growing up in Edmonton, "CRWRC always seemed special. It seemed like a way of doing missions with your hands, not only your mouth." Bill got his practical nursing degree and an associate degree in community service. He worked in a school for retarded children in Red Deer, and his wife Dorothy taught in a Christian school, but "when we heard of an opening with CRWRC, we jumped at it."

After ten years with CRWRC, Fernhout says that deacon training is his favourite project. "The deacons have caught a vision and want to get rid of us and take over."

Fernhout and CRWRC's Dave Veenstra work with between fifty and sixty deacons from four organized and four soon-to-be organized churches on the island of Negros. The deacons are part of the General Diaconate Assembly of the Philippines, "the group we want to indigenize."

The island of Negros is one of the poorest in the Philippines. Half the children die before the age of six. Local deacons run twelve nutrition clinics in Bacolod City and outlying areas. Mothers who enroll their malnourished children must agree to take classes in nutrition, child-care, sanitation, and first aid. Construction of water-sealed toilets and clean wells are spin-off projects from the classes.

Organized churches have sent missionaries to other villages and use the clinics as mission outreaches.

Fernhout and Veenstra use a deacon training manual available in English, Tagalog, and Illongo. Their seminar topics include community service and evangelism; how to be a better deacon; differences between wants and needs; bookkeeping; budgeting; tithing and stewardship; family visitation and diaconate survey.

"We stress going out and finding needs rather than waiting for people to come to the deacons. One of the best parts of my job is accompanying the deacons in their work and getting into people's homes."

Each diaconate has its own benevolence fund. Still, "the concept of tithing is hard to get across because the people are so poor." When a diaconate cannot meet a financial need by itself, such as the cost of heart surgery, CRWRC helps out. Income generation projects are progressing well and increasing people's ability to tithe.

Fernhout has high praise for the deacons. "You have to be very dedicated to find time to work for the church. It's hard to be concerned about a whole church full of problems when you don't know where your next rice is coming from."

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Fri. June 4	629	659	659	659	June 4
Fri. June 11	659	659	659	659	May 22
Fri. June 18	659	659	659	659	May 29
Sat. June 19	659	659	659	659	May 30
Fri. June 25	699	699	699	699	June 5
Sat. June 26	699	699	699	699	June 6
Fri. July 2	699	699	699	699	June 12
Sat. July 3	699	699	699	699	June 13
Fri. July 9	699	699	699	739	June 19
Sat. July 10	699	699	699	739	June 20
Fri. July 16	699	699	739	739	June 26
Sat. July 17	699	699	739	739	June 27
Fri. July 23	699	739	739	739	July 3
Sat. July 24	N/A	739	739	739	July 4
Fri. July 30	739	739	739	739	July 10
Sat. July 31	N/A	739	739	N/A	July 11
Fri. Aug. 6	699	699	699	N/A	July 17
Sat. Aug. 7	N/A	699	699	N/A	July 18
Fri. Aug. 13	699	699	N/A	N/A	July 24
Sat. Aug. 14	N/A	699	699	N/A	July 25
Fri. Aug. 20	699	N/A	N/A	699	July 31
Sat. Aug. 21	N/A	699	699	N/A	Aug. 1
Fri. Aug. 27	N/A	N/A	699	N/A	Aug. 7
Sat. Aug. 28	N/A	699	699	N/A	Aug. 8
Sat. Sep. 4	699	699	N/A	N/A	Aug. 15
Sat. Sep. 11	699	N/A	N/A	N/A	Aug. 22

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The university chaplain; a candle in the night

Margaret Griffioen
C.C. Toronto staff

There are many Christian students at secular universities who are often lonely or desire the fellowship of other Christian students in the strange atmosphere of the university.

In Toronto, the man who helps to bring these young people together is Rev. Dick Pierik, a Christian Reformed minister. Rev. Pierik has been a chaplain for the University of Toronto for three years. He also worked with groups at York University and Ryerson Polytechnical Institute.

Before coming to Toronto, Rev. Pierik was a minister in British Columbia for 15 years. He was called by Classis Toronto in 1979.

"My major work, of course, is with the students," said Pierik. "I meet weekly with five groups. They set their own agenda and we discuss biblical and topical issues.

"These groups are needed very much in our universities. Seventeen per cent of the 34,000 University of Toronto students are seriously depressed at least part of the time and some of these students become immobilized. This happens not only to weak students, but also to students considered as more capable.

"The competition amongst students is stiff in study and in job searches. Many students must face an unsure future. The groups help to give the students a sense of community, to help them from becoming estranged.

"The purpose of these groups is to help the Christians to mature in their faith, to help the students to think critically about the effect of their faith on their studies and to evangelize to the non-Christian.

"The groups are composed mostly of Christian Reformed students, but about ten to fifteen per cent are from other religious backgrounds. I encourage a mixed group and have a great working relationship with Inter Varsity Christian Fellowship.

Counselling

"Another aspect of my job is to counsel. I held about 150 sessions with about 70 students this past school year. They come to me for career, faith and relationship problems. For some students, I am their only link with a church. Some are Christians but do not belong to any church.

"I am also involved with speaking engagements. I speak to various groups on the campus, such as the Christian Medical Students Association.

"There is also a large Chinese Christian Association and I will host a workshop at their retreat at Trent University at the end of the summer. I speak on various topics such as Christian Faith application to particular aspects of life about social, political and religious action.

"I am also involved with two annual retreats we host in October and February which centre around a wide variety of themes.

"This year I have just started to organize a Christian faculty group. The challenge I bring these people is to bring Christian criticism to bear on their activities.

"The student groups are the most vital part of my work. I see results. I see students grow and make discoveries about their faith. Sometimes it's a slow process, but often there are results."

Pierik is also chairman of the Campus Ministries Foundation which brings together about 12 university chaplains as well as local community chaplains.

This group lends each other support and invites key people from the universities to speak about university needs, in order for the chaplains to be kept aware of what is going on.

"I came here in 1979 with the idea to have some kind of effect on the university. I am also realistic. The University of Toronto is a very impersonal and secular place and, therefore, my influence is small," said Rev. Pierik.

"But I have had some effect. The student council approached me to speak at a meeting which was held to decide whether to pass a motion to close a counselling centre. Partially due to my influence, the motion was defeated.

Rev. Dick Pierik

"I would like the university to see that it's own academic pursuit has a religious dimension. But right now the university denies that. I would like to help them to discover the religious presupposition of what they are to our society.

"If the universities ignore God in education, then the education is false. If in class God is denied, then what you build on top of that education will deny God. I want students to see that. I want them to become critical of their education in a Christian sense. This is a golden opportunity to challenge people in their faith.

"I find the students at first eager to learn about their faith and then to think seriously about it and finally they become committed in their faith and are ready to meet the challenge. They are deeply concerned about service in Christ."

Students attending university in the Toronto area are invited to reach Rev. Pierik at 47 Anderson Ave., Toronto M5P 1H6, 489-8869 or 979-2468.

Rice seed renews hope/village committee averts crisis

SIERRA LEONE — Kuranko farmers cannot yet raise enough food to sustain their families year around. This year's shortage was particularly severe, with rice at $25 - 30 a bushel four months before the main upland rice harvest.

Villagers in Badala called a meeting, invited CRWRC agriculturist Ron Prins and CRWRC literacy worker Marc Hiemstra, and asked whether Christian Extension Services (CES) could help.

Prins reports, "We informed them that we'd help, but first the villagers would have to form a committee of men and women who would determine what the problem was, who needed help most, and possible solutions."

The major problem, the committee decided, was that people had eaten their reserves of rice seed. ("Understandable when you are hungry, your kids bawling, and you figure, 'I'll just take a few cups.' Before you know it, your reserves are depleted," Prins writes.)

After several more meetings, the village located 30 bags of rice seed. CES helped purchase the rice — with one condition. Each farmer receiving rice seed had to "dibble" (drop 2-3 seeds in holes made with sticks) rather than broadcast seed on 2,000 square feet of his farm. Dibbling is more productive and less wasteful than broadcasting.

Prins says that apprehension dissipated after the purchase agreement. "The rice seed brought renewed hope."

Farmers recently helped Prins complete a half-acre demonstration and research farm. Through intensive cropping of rice, corn, peanuts, and vegetables, they hope to produce enough food from a half-acre plot to sustain a family year round.

Prins' agriculture experience includes three years with CRWRC in Bangladesh and work in barley research for Agriculture Alberta. He and his wife, Tena, who taught high school in Edmonton before joining CRWRC, are members of First CRC in Lacombe, Alberta. Marc and Jo Hiemstra, both literacy specialists, are members of Trinity CRC in Edmonton.

FROM COAST TO COAST

ALBERTA

Brooks-CKBR..... 9:00 a.m.1340
Edmonton-CHQT... 7:30 a.m.1110
Edson-CJYR..... 10:00 a.m. 970
Ft. McMurray-CJOK. 9:00 a.m.1230
Peace River-CKYL.. 7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR.. 11:30 a.m.1240
Burns Lake-CFLD... 9:15 a.m.1400
Kitimat-CKTK .... 8:30 a.m. 1230
Langley-CJJC..... 10:00 p.m. 800
Osoyoos-CKOO..... 8:30 a.m.1490
Penticton-CKOK.... 8:30 a.m. 800
Port Alberni-CJAV
(Tues)..... 9:30 a.m.1240
Smithers-CFBV..... 9:15 a.m.1230
Summerland-CKSP. 8:30 a.m.1450
Terrace-CFTK..... 8:30 a.m. 590
Vancouver-CJVB.... 9:00 a.m.1470
Vernon-CJIB..... 9:30 p.m. 940

MANITOBA

Altona-CFAM..... 9:30 a.m. 950
Boissevain-CJRB... 9:30 a.m.1220
Steinbach-CHSM... 9:30 a.m.1250
Winnipeg-CKJS..... 9:15 a.m. 810

ONTARIO

Brantford-CKPC... 10:00 p.m.1380
Ft. Frances-CFOB. 10:30 a.m. 800
Hamilton-CHAM.... 7:30 a.m.1280
Guelph-CJOY..... 9:30 p.m.1460
Kapuskasing-CKAP. 9:00 a.m. 580
Kingston-CFMK... 10:00 a.m. 96.3
Newmarket-CKAN.. 9:30 a.m.1480
Ottawa-CFGO..... 8:30 a.m.1440
Owen Sound-CFOS..... 1:30 560
Pembroke-CHOV
(Sat)..... 7:00 p.m.1350
St. Catharines-CJQR 10:30 a.m.97.7MC
Sarnia-CHOK..... 6:45 a.m.1070
Stratford-CJCS..... 8:30 a.m.1240
Wingham-CKNX... 10:30 a.m. 920
Woodstock-CKDK.. a.m.1340

NOVA SCOTIA

Digby-CKDY..... 5:00 p.m.1420
Kentville-CKEN..... 5:00 p.m.1490
Middleton-CKAD.... 5:00 p.m.1350
New Glasgow-CKEC 7:30 a.m.1320
Sydney-CJCB..... 8:00 a.m.1270
Windsor-CFAB..... 5:00 p.m.1450

NEW BRUNSWICK

Fredericton-CFNB. 10:30 a.m. 550
Newcastle-CFAN... 9:00 a.m. 790
Saint John-CHSJ... 9:00 a.m.1150

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CFML-Cornwall..... 9:30 a.m.1170
CFCL-Timmins..... 9:30 a.m. 620

QUEBEC

CHRS-Montreal..... 8:00 a.m.1090
CKLM-Montreal..... 9:15 a.m.1570
CKCV-Quebec City.. 7:15 a.m.1280
CHLN-Three Rivers. 7:45 a.m. 550

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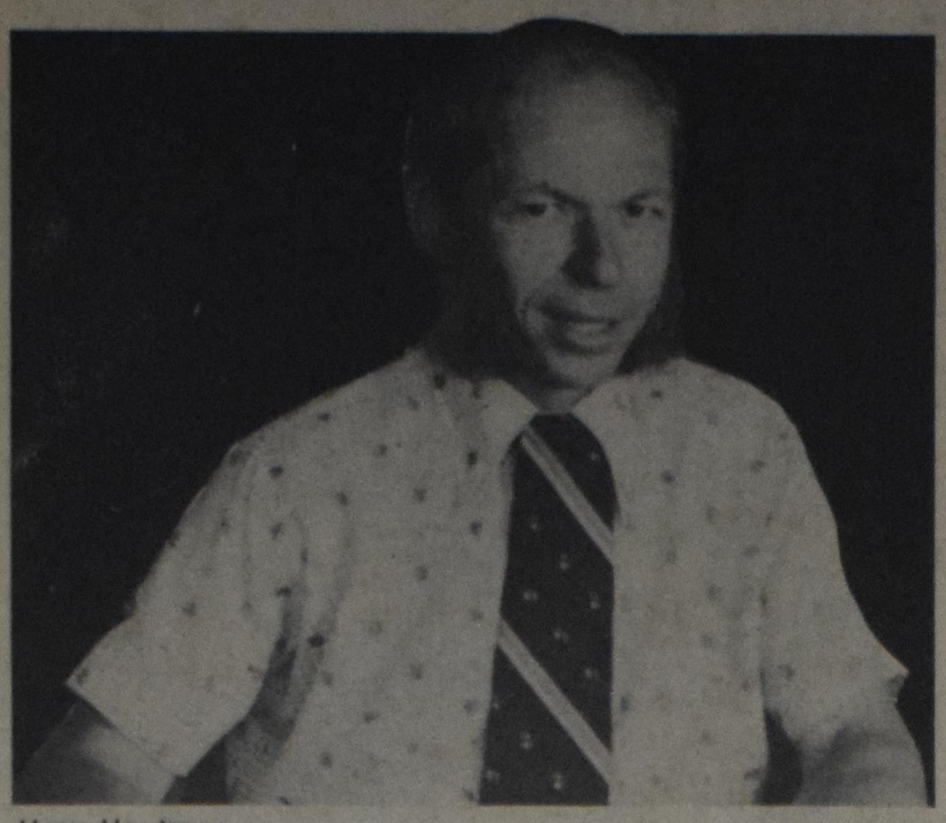

Harry Houtman

Margaret Griffioen
C.C. Toronto staff

When a church or school is built or needs an extension, obtaining the funds for such a project is often difficult and interest rates at banks are extremely high.

One alternative for these institutions is to seek help from the Ontario Christian Reformed Church Extension Fund.

This fund borrows money from people in the Christian Reformed community and pays about 13 per cent interest. It then loans money to churches and schools who are building or extending at about 14 per cent.

"Currently we have about $900,000 in the fund," said Harry Houtman, administrator for the fund.

"The loans are not for operating deficits. They are for building, renovations, new mortgages and primarily for capital assets. We are not prepared to bail anyone out of an operating deficit," said Houtman.

The fund was set up by Classis Toronto in 1970. It has a five man board of directors who are professionals in business, accounting and banking.

It was set up so that those willing to sacrifice a few percentages of interest could place their money where it could benefit a worthy cause.

The fund, although based in Ontario, is national in outlook. It has given help as far away as British Columbia.

Currently the fund cannot keep up with applications, it simply does not have enough money.

"We could use several million dollars before we would meet the needs of the churches and schools," said Houtman.

In order to help generate more money, the fund has established a Registered Retirement Savings Plan.

"There are literally millions of dollars tied up in RRSPs by people of the Christian Reformed community," according to Houtman.

"People who put their money into our RRSP earn currently about 15 per cent interest. Churches who take loans out on this fund pay about 16 per cent, which although not as low as the extension fund, is still below bank rates."

There is a list of ten churches and schools waiting at one time for money from the RRSP fund.

As money comes in it is put aside for the organization on the top of the list, although those opening an RRSP may specify to which of the ten they wish their money to go.

This plan began in January of this year, and already 50 people have opened an RRSP with the Extension Fund.

"Money taken from your income and put in a RRSP is not taxable, and, therefore, this plan is quite attractive to many people," said Houtman.

"Since we operate at a floating rate, as do banks and trust companies, our plan is quite comparable. And by placing money in our funds, the Christian Reformed community works together to help each other."

What should we do with Canada?

John De Groot

Enthusiasm and feelings of praise and togetherness run high. The communal singing overwhelms you. No one can resist being drawn into the circle of fellowship. Guest speakers deliver challenging messages. Most participants make or renew their personal commitment to Jesus Christ.

Such was the scene I experienced at Jubilee '82 in Pittsburg. But it is also the scene at a wide number of Christian conferences which many of us have attended at one time or another. Unfortunately, however, our "new insights" and commitments tend to fade once we are back in the area where we live and work.

Mr. Robert Lavelle, a speaker at Jubilee '82 asks this: "If there are 50 million born-again Christians (as they claim) on this continent, what is their effect in our daily affairs and where is their voice in government? Although an answer is not readily available, how seriously do we as individuals really take this question?

In the early 50's the editor of *Calvinist Contact* asked: "What shall we do with Canada?" He asked we immigrants to consider what our calling here in Canada was to be. What has been our response to that question? The Lord has indeed blessed us richly. The growth of churches and Christian schools has in many ways exceeded our expectations.

But let us not dwell on these facts lest our churches become monuments and our Christian schools merely institutions. Although with the Lord's help, much as been accomplished, we have to be honest and admit that in many ways, the world has made more impact on us than we have on the world.

There is still a tendency for us to isolate ourselves and to visualize our schools and colleges as shelters against the evil around us. Many of us seek security within our church walls. We seem to be trying to survive by depending only upon ourselves. We work, live and learn within a closed community. Is this why our Christian organizations are having a difficult time keeping afloat?

The CJL is searching for ways to bring Christ into the political field and trying to come to grips with the injustices in our society. Christian labour organizations are presently fighting a costly battle, not only over wages and working conditions, but in the final analysis, this battle is part of the ongoing struggle which Paul, in Ephesians 6:12, calls the struggle against the sovereignties and the powers who originate the darkness in the world.

Shouldn't we as Christians be supporting and aiding groups like these? Their membership list, like that of most social action organizations, is rather small. Claiming every inch for Jesus Christ seems to be a slogan of the past. Have we reduced our mandate to an option?

We have a rich heritage with dimensions others have never heard about; there are hundreds of people eager to become acquainted with the reformational perspective. Let us first evaluate what the Lord has entrusted to us.

There are scholars who have expressed their concern for church and society. Let's read and discuss such publications and search for their message. For we, too, will fall under judgment as the Israelites did if we become satisfied with our accomplishments and complacent. Secondly, let us see our Christian schools and colleges as instruments where the coming generation can be trained well so that they will be able to speak with the enemy in the gate.

The price of Christian education is becoming high but the value of a Christian education is also growing. The Lord never promised discipleship would be easy. Nevertheless, to live and work for the furthering of His Kingdom, in every area, is rewarding. He has entrusted us with the privilege of spreading the message that He has redeemed all of life. By searching for His will in our lives, unknown horizons will be opened up.

We, like Israel, must choose whom we will serve. What impact is Canada having on us and our children? What is our Christian impact on our community? on Canada? More importantly, what should it be and how can we accomplish such?

Back to the same question: What should we do with Canada?

Mr. De Groot is a retired nurseryman living in Sarnia, Ont.

Guelph YCF convention will draw 2,000 young people

John Benjamins

This August, the highlight of the year for the Young Calvinist Federation will be taking place in Guelph, Ontario. The 1982 YCF Convention at the University of Guelph, is bringing together 2,000 young people from all over North America. For five days, August 13-17, conventioneers will join together in meditating on the theme, "Bloom With Joy".

Through the various activities offered, conventioneers will have the opportunity to reflect on their Christian beliefs. There will be five mass meetings in which various pastors will share about the source, growth and expression of joy. Every morning and evening, conventioneers will meet in groups of about eight, called "living groups", to discuss, share and develop new ideas. There will also be many and varied seminars and workshops on topics ranging from youth evangelism, cults to photography and music. In all, the goal is to give each conventioneer concrete ways to show his/her Christian joy when they resume their daily tasks.

The convention opens on Friday at noon with registration and our first mass meeting that night. Saturday features seminars during the day, a talent show in the evening and coffee houses later that night.

Sunday, the 15th, will feature some of the highlights of the convention. Following the morning worship service, there will be more seminars, workshops and a special Reach Out program. On Reach Out, some conventioneers will have the opportunity to share their Christian joy when visiting people in door-to-door evangelism, in nursing homes and in a correctional institution.

Also, Sunday evening, there will be, weather permitting, an outdoor workshop service at the University's Stadium, at 7:30. Everyone is invited to visit the convention for this service. All visitors are also welcome to stay for the coffee houses following the service.

All conventioneers are going to spend Monday afternoon and evening at Niagara Falls. Tuesday will bring us to the last day of the convention, and will feature more seminars, the international soccer game and the final Koinonia (sharing) hour.

This promises to be a fun-filled and spiritually uplifting weekend. Many new friendships will begin and old ones will be strengthened. We pray that this convention will help all those involved really "Bloom for Joy".

John Benjamins, of Moorefield, Ont., is a member of the steering committee of the 1982 YCF convention in Guelph, Ont.

People

Hope Centre opens a community health clinic

Dik Habermehl

Hope Centre has officially opened a new clinic in Winnipeg's north end.

The ceremony itself was brief and simple: speeches by Dr. Ray Postuma, representing the Christian Medical and Dental Society (CMDS) of Manitoba; Fred Mooibroek, president of Hope Centre Inc.; Dr. Doris DeGroot, Hope Centre's physician; and Dr. Rick Ross, president of the CMDS, leading in devotions. Guests were treated to refreshments and toured Hope Centre's new facilities.

The opening of this clinic enriches the over-all ministry of Hope Centre. In this core city area, medical needs are generally neglected; many children and adults suffer from malnutrition; and abuse of children, women and elderly is a part of life.

All these needs are often expressions of deep emotional and spiritual distress at a number of different levels, such as counselling, legal, and medical help, visitation and inclusion in a new and accepting community of people — help which the Centre is equipped to offer.

The clinic provides free foot care for the elderly, and has received a grant for one student to research the level of malnourishment in the area.

Another grant was received by Hope Centre for a person to research the need for a crisis shelter for abused children, women, and elderly.

With the day program for mentally handicapped adults, clubs for neighbourhood children, a supply of food, clothes, and toys to distribute among the poor, and a full church program offered by a small Christian Reformed congregation which directly grew out of the ministry (six families, 21 members), Hope Centre is an exciting place — truly "a church that takes on trouble," and responds to people's various needs motivated by the love and grace of God.

Many of the people coming to the Centre are of native background, while others come from a vast variety of countries. Since October 1981, all the programs are concentrated in a new building, paid for by a quarter-million dollar government grant.

For its ministry, Hope Centre depends on a steady flow of full-time volunteers: young adults or others who are willing to join us for a year or so in this neighbourhood ministry. Two such volunteers who came last year, will soon be leaving for regular employment. We pray that God may call some other men or women to take their places. Anyone wishing to know more about Hope Centre and its Christian community ministry, please write to Box #3962, Station "B", Winnipeg, Manitoba R2W 5H9.

Rev. Habermehl is director of Hope Centre in Winnipeg, Man.

Okanagon-Thompson Valley ladies gather

Ann Ypma

When ladies' day rallies were held in May in Ontario and Saskatchewan, a similar rally for Christian Reformed women was held in Vernon, B.C.

Vernon is located in the Okanagon Valley, half way between Calgary and Vancouver. Some 85 ladies were present on May 12 from the neighbouring churches of Kamloops, Salmon Arm, Penticton and Kelowna. Three guests came all the way from New Zealand and The Netherlands.

The president of the ladies aid, Ann Kloosterman, opened the meeting with prayer and thanksgiving. Rev. Kirkpatrick, pastor of one of our local churches, was our speaker. The topic was "Sharing our Faith." Jenny Zoethout spoke a few words on the work of our radio ministries.

A big lunch was served and enjoyed. The afternoon topic was "How to go about advertising." Our speaker was Ella Heslinga from Kelowna. The remainder of the afternoon was filled with song and laughter. Music was provided by Ruth Sluis and Joan Dekok from Salmon Arm.

Later, tea was served and we all went home to the duties awaiting us with our families. The Lord willing, our 12th annual rally will be held in the spring of 1983, hopefully in the new Christian Reformed Church of Salmon Arm.

Mrs. Ypma is a housewife living in Vernon, BC

Dutch ladies gather for a day of fellowship

Mrs. A.M.D. de Vries

A large crowd of women travelled to Kingston on June 16 to take part in a Dutch program for women of the Christian Reformed Church.

On this morning, 50 people boarded a bus at Viewmount Christian Senior Citizens Home in Ottawa at 7:10 a.m. and arrived two hours later in the church at Kingston.

Rev. Carl Tuyl from Toronto spoke in the morning about "Blyde Christen in een snel veranderende wereld." He compared the times of his parents younger years with today. In the question period that followed, nuclear war and the peace movement were also discussed. One could feel fear all over, until one dared to say: But God will give us joy." What a relief!

In the afternoon we very much enjoyed the many Dutch songs, the poetry and short stories and the skits. Brockville ladies stole the show when 8 ladies gathered to "liberate" themselves. They wanted to return to use of their maiden names and wanted to be elders and deacons, too.

This was the third year in a row and we hope that Kingston will host such a day for many more years.

Going back home we sang more Dutch songs and stopped in Smith Falls at a Dairy Queen for a soft ice cream cone.

That same evening, my husband — almost 70 — mowed the lawn and fixed the flower beds. What a blessed life we can live in our old age today!

Mrs. de Vries lives in Ottawa, Ont. and is retired.

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Dutch

Persoverzicht

Carl D. Tuyl

• We hadden in Ottawa bezoek van de President van Brazilie, Joao Baptista Figeuirdo, en er werd druk handel bedreven. Hij kocht voor 750.000.000 aan graan. Het meest op de pof natuurlijk. Zo gaat dat tegenwoordig. Maar wat mij opviel is dat die mensen zulke mooie namen hebben. Joao Baptista Figueirdo! Moet u eens even over de tong laten rollen, er zit echt muziek in. Heel wat anders weer dan Dries VanAgt, daar valt heus niet veel van te maken, en Joe Clark klinkt ook al niet zo erg poeties.

• Er waren hier en daar wolkjes als eens mans hand in de ekonomiese droogte. In Amerika bleek de produktiviteit iets te zijn toegenomen. Ten onzent was de prijsstijging iets lager dan verleden jaar, en de rente ging met een aardige scheut van bijna een half procent naar beneden. De verhouding tussen de overheid en het zakenleven ging wat meer gesmeerd door onderling overleg en de Federatie van Arbeidersbewegingen deed een beetje water in de wijn van haar gewoonlijk erg militante houding. Als we met z'n allen nu loonsverhogingen tot 6 procent kunnen beperken doen we weer een stap in de goeie richting. De ambtenaren krijgen daarin geen keus. Via de wet wordt hun de keus ontnomen. Het was mooier en meer demokraties geweest als dat door samenspreking zou kunnen gebeuren. Maar ja vrijwillige loonbeperking gaat geen mens gemakkelijk af.

• Het blijkt dat nu tien procent van onze bevolking pensioen geniet. In 1966 was dat 5.5 procent en er is wat ongerustheid over de solventie van de pensioenfondskas in de toekomst als steeds meer van onze bevoking de pensioengerechtigde leeftijd gaat bereiken. Wie dan leeft, wie dan zorgt, zullen we maar denken. Hier in Toronto vierden twee ouwetjes hun twee-en-zeventigste huwelijksjubileum. Ze waren alletwee al een eindje in de negentig. Millie en Stephen Graham weten de langdurigheid van hun huwelijk aan het feit dat ze beiden niet rookten of dronken. Toen mijn grootmoeder negentig jaar werd vermeldde ze de heilzame werking van Pleegzuster Bloedwijn, zo ik weet niet precies hoe dat nou zit met niet drinken.

• Het was nou bepaald geen feestweek in Engeland. De Ierse Republikeinen slaagden er in om negen mensen te doden met twee bomaanslagen, en ze beloofden nog meer van zulke heldhaftigheden. Er werd weer eens een spion gegrepen daar. De man belast met de veiligheid van de koningin moest ontslag nemen omdat het openbaar werd dat hij van't handje was, zoals dat vroeger nogal delikaat werd uitgedrukt. Mijn zoon noemt dat tegenwoordig ,,licht in de schoenen''. Toen ik zo oud was als hij wist ik niet eens dat zulk een verwrongen gesteldheid bestond.

• De sekretaris-generaal van de Verenigde Naties, Javier Perez de Cuellar, ook weer zo'n muzikale naam, wil gaan praten met de staatshoofden van de landen die lid zijn van de Veiligheidsraad, want zo zegt hij, er moet wat gedaan worden om oorlog te voorkomen. Die mijnheer heeft volgens mij z'n hart en hoofd wel in de rechte plaats.

• In het Vatikaan zit het niet zo fris met de financieen. Niemand weet het ware ervan, maar de Paus wil nu wel eens weten hoe het erbij staat met de kontanten, en hij heeft alle betreffende gelastigden op het matje geroepen.

• Die grapjas Khomeini heeft grote plannen. Eerst gaat hij Iraq veroveren, en dan wil hij Israel verslaan. Jammer genoeg werkt het leger van Iraq niet mee, want die bijten flink van zich af, en het gaat met de verovering niet zo erg vlot. Het Israelietiese leger zet het beleg van Beiroet voort, en om de koortsachtige diplomatieke pogingen om tot een oplossing te komen wat kracht bij te zetten, gooien ze zo af en toe een flinke lading bommen en granaten op de stad. De. P.L.O. doet hetzelfde, en het is nog steeds remise, met de burgerbevolking - zoals altijd als slachtoffers. Die diplomatieke oplossing schiet niet zo erg op, en iedereen houdt het hart vast over wat daar nog staat te gebeuren.

• In Polen matigde de regering enigermate de staat van beleg. Er werden meer dan 1000 politieke gevangenen in vrijheid gesteld, maar Walesa bleef achter slot en grendel. De Paus werd ook vriendelijk verzocht om tenminste nog een tijdje weg te blijven.

• Hier in Canada bleek Trudeau zeer zeker niet erg geliefd te zijn. Een zeer klein gedeelte van stemgerechtigden - 29% - verklaarde wel met hem door zee te willen, maar 61% zegde het vertrouwen op. De rest had geen mening dienaangaande. In mijn persoonlijk gebed draag ik onze regering op aan de Heer der Heren, want deze mensen hebben het niet makkelijk in onze stormachtige tijden.

• Volgende week hopen we weer een paar dagen in Fenelon Falls te zijn om onze kollektie vissersverhalen uit te breiden. Carl Jr. is vandaag precies drie jaar oud. Waar blijft de tijd? Aangezien zijn moeder ook vandaag haar verjaardag viert - wij zijn een methodies gezin, en schuwen duplikatie - hopen we vanavond de feestelijkheden te vieren met koffie en gebak. Op de vraag hoe dat nu komt dat moeder en zoon precies op dezelfde dag jarig zijn, kan ik u antwoorden dat mijn schoonzoon in de komputer-business is. Die lui zijn nu eenmaal meer nauwkeurig dan anderen.

J. VanHarmelen

Israel's val is rijkdom voor de wereld! #4

Als Israel thans niet meer bedoelt dan een eigen nationaal bestaan op democratische wijze, dan kunnen wij zeggen: dat kan God gebruiken om in deze weg de Israeli tot de Messias te leiden als volk. Zo gezegd zijn er grote dingen op komst. Vele orthodoxe theologen hebben uitgesproken dat aan het einde van de geschiedenis der mensheid voor het Joodse volk een rijke toekomst te wachten staat. Het lijkt mij ook in tegenspraak met Romeinen 11 als men beweert dat Israel's rol van ,,beminden om der vaderen wil'' is uitgespeeld. Er is voor de Joden nog een rijke geestelijke toekomst.

En wij dan?

Laten wij er op letten dat Paulus de christenen uit de heidenen ,,wilde loten'' noemt. Dat zijn wij ook. Als we teruggaán in de geschiedenis dan lezen we van onze voorvaders: Friezen en Batavieren, Saksers en Franken, die de afgoden vereerden. Toen droomde men van een Walhalla en men had vele goden en godinnen. Maar God heeft in Zijn genade zendelingen gezonden naar de lage landen aan de zee. Willebrord en Bonifacius zijn ons allen bij name bekend. En zo zijn wij hier, eens wilde loten, ingeent in de olijfboom.

O, niet iedere Fries of Batavier, Sakser of Frank, helaas, aanvaardde de Heiland. Niet iedere Nederlander liet zich overwinnen door het evangelie. Christus nam zijn weg door Nederland. Gode zij dank, want we hebben niets voor boven de mensen die wonen in de binnenlanden van de continenten, waar het evangelie nog niet gebracht is. Christus nam zijn weg door Nederland. Hij komt vandaag nog tot het Nederlandse volk. En ook tot ons aan deze zijde van de Atlantische oceaan. Maar als men in Nederland, of hier in Canada zich tot Christus wendt, en hem aanvaardt als Heiland en Zaligmaker dan zijn wij christenen uit de heidenen. Joods bloed stroomt niet door onze aderen. Er zijn vele heidenchristenen. Ze hebben de Heiland aangenomen als hun Verlosser, hun Zaligmaker. Ze zingen van Jezus, die zondaren redt.

Hebt u hem uw hart ook al gegeven? Hebt u uw knie reeds gebogen voor deze Koning? Nog is het tijd! Christus komt vandaag nog tot de volkeren der wereld met het volle blijde evangelie: Er moet bekering komen. Er is vergeving der zonden. Er moet in Jezus' naam gepredikt worden bekering tot vergeving der zonden aan alle volken, te beginnen bij Jeruzalem (Luk, 24:47). Dat evangelie wordt nog steeds gebracht, ook in Nederland, ook in Canada, en op vele plaatsen. Straks komt Christus terug van zijn bezoek aan Nederland, Canada en al die andere plaatsen. Straks komt hij weer bij de Vader met al de zijnen uit de heidenen. Al de zijnen. Dan gaat om zo te zeggen de deur naar de heidenen dicht. De volheid der heidenen is dan ingegaan.

Als zo de voltooiing van het getal der gezaligden uit de heidenen bereikt wordt, als dit proces zijn voltooiing nadert dan wendt Christus zich tot de Joden D.w.z. dan zal de prediking van de kerk, het gesprek met Israel, dat al eeuwen gevoerd is, niet langer stuiten op harde harten, maar gehoor vinden. Het is alsof de schellen van hun ogen vallen. Alsof de verblinding verdwijnt. De Messias wordt aanvaard. Dan breekt de volheid van Israel aan. Dan zal Israel behouden worden. Israel wordt weer aangenomen, en die aanneming is tot heil van de wereld.

De wereld heeft naar Gods plan aan Israel veel te danken. Paulus wil in Romeinen zeggen dat we ons als christenen uit de heidenen niet moeten verheffen boven de Joden, want wat we hebben, dat hebben we aan hen — naar Gods raad — te danken. De val van Israel bracht een geweldig voordeel aan de wereld, ja, Paulus noemt het rijkdom! Als Israel Christus verwerpt, dan is het niet uit met Christus, neen, dan gaat hij naar de heidenen. Zo dient Israel de wereld.

Maar als Israel dan, door de Christus te verwerpen, reeds de wereld een dienst bewijst, hoeveel te meer zal het dan wanneer het de Christus aanneemt een zegen voor de wereld zijn. De verwerping van de Christus door Israel bracht aan de wereld verzoening. De aanneming van de Christus door Israel brengt het leven uit de doden. Dat is dus nog iets heerlijkers dan de verzoening. Dat is de voltooiing van de verzoening. Dat is het slot van het plan Gods met de wereld. Dat is de wederopstanding des vleses en het eeuwige leven.

,,Leven uit de doden, het duidt aan de volle ontplooiing van de genade staat, die door de verzoening in beginsel is gegeven'' (G. Doekes, ,,De betekenis van Israels val," blz. 270). ,,We hebben te denken aan de staat der heerlijkheid, die met de opstanding der doden een aanvang neemt.'' (Meyer, „Romeinen," 6e dr. blz. 481).

,,Kon naar Gods raad de wereld niet delen in de zegeningen der rechtvaardigmaking in Christus dan door de val van Israel, de heerlijkheid, die aan ons zal geopenbaard worden wacht op de herleving van het oude bondsvolk. Deed de vloek over Israel de vloek der wereld verdwijnen, zijn zegen zal voor ons de volle zegen aanbrengen. Bevochtigd met de vroege regen, die door Israels verwerping is neergedaald, ziet ons hart met heilbegeerte uit naar de spade regen, die op Israels aanneming zal volgen. En zij ons oog geopend voor de grote betekenis van dat volk, waaruit gekomen is, wat wij hebben, en waardoor ons geworden zal, wat ons nog ontbreekt!'' (Van Andel, ,,Romeinen'').

Israels behoud is de voltooiing der eeuwen. Het eind van de wereld is in zicht. De vernieuwing van hemel en aarde, met de eeuwige zaligheid is in aantocht. Het vallende Israel bracht aan de wereld haar verzoening. Het Israel dat opstaat uit zijn val brengt de voltooiing van het plan van God.

(wordt vervolgd)

Dutch

Onder Ons

Mischien had the violist een vlek op zijn jas, maar hoe speelde hij eigenlijk?

Geachte redacteur:

Wanneer je als redacteur van een nieuw gereformeerd maandblad een beoordeling van je werk onder ogen krijgt in een blad dat de naam van Calvijn draagt, dan is de aandacht onmiddellijk gespannen. Ja, hoe vind je dat nieuwe tijdschrift ,,Reformed Perspective?'' in *Calvinist Contact* van 4 juni door Syrt Wolters. Wat zal die er wel van zeggen?

We hebben verscheidene onderwerpen bij de kop gehad — er zijn echt wel dingen genoemd waarover de geleerden het niet eens zijn. Daarbij komt dat niet zo heel veel geleerden staan te trappelen van ongeduld om onze kolommen te vullen.

We zullen dus de intellectuele plank echt wel eens misslaan. Hoe hebben we het er af gebracht? Inzake inflatie? De terugkeer naar rechts? Ons jaaroverzicht 1981? Het onderwijs als Goddelijke opdracht? Wonderlijk, op zo'n moment komt dat Kleuterschoolversje weer naar boven: Boer, wat zeg je van m'n kippen? Boer, wat zeg je van m'n haan? Hebben ze dan geen mooie veren?

Een tikkeltje nieuwsgierigheid en een snufje ijdelheid, dat mag je een mens toch niet al te kwalijk nemen.

Het is een beetje ontmoedigend om dan te ontdekken dat door Mr. Wolters een heel artikel gewijd is, niet aan de inhoud van ons blad, maar aan het feit dat dit blad van ,,vrijgemaakte zijde'' komt. Die vrijgemaakten toch, nu hebben ze al weer wat nieuws. Een krantje! Stel je voor zeg! Geen woord over de mooie veren. ,,Alleen staat jou de kleur niet aan,'' blijkbaar.

Het is eigenlijk een beetje tragisch dat de C.C. scribent de oude stokpaardjes het toneel op sjouwt. Zou het niet eenvoudiger zijn om op de onderwerpen in te gaan? Wat het ,,Reformed Perspective'' zegt over evolutie / schepping. Wat Dr. Meester voor heeft met die grafsteen: Cancer Cures Smoking? En dan de liefde — van Homer tot Huxley? Of Dr. Oosterhof over Keynes en het cultuur mandaat?

In plaats daarvan worden we getracteerd op de bekerings geschiedenis van Syrt Wolters, die er dertig jaar over gedaan heeft voordat hem de vrijgemaakte schellen van de ogen vielen: hij beseft nu dat de Kerk van Christus niet vanuit Kampen of Amsterdam geregeerd wordt, maar nog steeds van uit de helem. Dertig jaar!

Syrt Wolters heeft ook een heel belangrijke diagnose gesteld: ,,Ik ben geneigd te denken dat de vrijgemaakten en ook de mensen van de Canadian Reformed Church aan Kerkisme lijden.''

Nu is het heel typerend dat Syrt Wolters een foutje maakt in de benaming van de patiente. De juiste naam is: Canadian Reformed Churches — meervoud. Dat is belangrijk want het geeft weer de zelfstandigheid van de plaatselijke kerk onder de kerkenorde van 1618. Dus niet enkelvoud zoals bijvoorbeeld ,,de Christian Reformed Church.''

Maar laten we eenvoudig stellen dat die vrijgemaakten inderdaad de hele geloofsbelijdenis serieus nemen. De artikelen 27 tot 29 inbegrepen. En dat brengt je midden in de spanning. En het stelt ook de eis van de breedheid. Die breedheid was er niet bij de Synode van 1944 die schorste, afzette en uitwierp al wie zich vrijmaakte van bovenschriftuurlijke bindingen aan een scholastieke formule dat de kinderen verondersteld moesten worden wedergeboren te zijn totdat bij het opwassen het tegendeel zou blijken.

Zijn die uitgeworpenen en afgezetten (op sommige plaatsen werd een hele kerkeraad afgezet door een classis) toen een nieuw zaakje begonnen? Een aantel nieuwe filiaaltjes? Nee, ze gingen gewoon door met vergaderen, ze benoemden classen en particuliere synoden en zeiden tot de ,,synodale'' vergaderingen: ,,Gij zijt van het oude spoor gans afgeweken, keer terug, kom ga met ons en doe als wij! De deur staat wijd open voor ieder die zijn zaligheid buiten zichzelf in Jezus Christus zoekt.''

En zo staan de zaken vandaag nog. Dat heeft de Canadian Reformed Churches er toe geleid om in 1965 een commissie te benoemen met de opdracht ...'' met de contact commissie van de Christian Reformed Church na te gaan hoe hun en onze Kerken met elkaar op het fundament van de apostelen des Lams de eenheid der Kerk in de enigheid des geloofs en der kennis van de Zone Gods dienen aan te gaan en te onderhouden.'' Dat serieus nemen van de roeping tot eenheid was ook de reden voor de diepe teleurstelling toen bleek in 1974 dat de Christian Reformed Church haar commissie had ontbonden omdat er toen geen sprake meer was van correspondentie. Zoek de acta maar op. Zo staat het er echt allemaal in.

Zover dus de ziekte van het kerkisme.

En dan ons blad. Daar heeft inderdaad een artikel in gestaan van Professor Faber over ,,Schools and Creeds.'' Alleen dat feit te noemen is voor de C.C. scribent blijkbaar al voldoende. Met geen woord wordt er gesproken over de inhoud van dat artikel. Niets over het onderscheid tussen de formules. Niets over de detail kritiek op de educational creeds. Niets over de overwegingen die leidden tot de conclusie: ,,leave the Reformed Confessions in place, also in the Christian schools. We will need them there, in the eighties, and in the further future, more than ever before.'' Dat kan allemaal worden en afgedaan met een vlotte verwijzing naar Ds. Van Dooren die jaren geleden zo verschrikkelijk kerkistisch te keer ging: ,,Eerst de eenheid van de avondmaalstafel herstellen en dan samenwerken in de AACS.''

En dan gaat het weer verder over wat Syrt Wolters allemaal (niet meer) gelooft.

Toch wil ik wel even uit de school klappen. Wij hebben naar aanleiding van dat Faber artikel verscheidene brieven gehad van mensen die hun hartelijke instemming betuigden. Merkwaardiger wijze kwamen deze brieven zonder uitzondering van Christian Reformed schrijvers.

Als u dus veronderstelt dat de bezwaren tegen de educational creed tot de vrijgemaakte ,,oude plunje'' behoren, dan moet ik u toch teleurstellen. Het tegendeel is al lang gebleken. Daarvoor hoeft u niet eens op de ,,Outlook'' te gaan staan.

Wie van een muziek uitvoering zegt dat de violist een vlek op z'n jas had en dat de das van de dirigent scheef zat, en verder niets, die moet toch echt niet denken dat hij voor kunst criticus door kan gaan.

Ook al spreekt hij nog zo deftig over cultuur opdracht.

John deVos,
Editor,
,,Reformed Perspective''

Canada's oorspronkelijke bevolking wordt steeds meer zelfbewust

door Ben Malkin

Canadian Scene - Hoewel zij nog steeds behandeld worden als kinderen die de leiding nodig hebben van een welwillende en ver verwijderde regering in Ottawa om voor hun financiele aangelegenheden te zorgen, hebben sommige Indianen tenminste laten zien dat zij het zelf beter zouden kunnen dan de regering.

De Indianen beginnen wegwijs te raken in het ingewikkelde doolhof van een geldeconomie. Ze huren nu advokaten, accountants en management consultants, net zoals de grote concerns. De vraag of de Indian Act gewijzigd moet worden zodat de Indianen meer van hun eigen financiele aangelegenheden af zouden kunnen handelen, inplaats van de regering het voor hen te laten doen, wordt steeds meer actueel naarmte de wereldwijsheid van de Indianen toeneemt.

Kortgeleden werd er een voorbeeld van Indiaanse financiele scherpzinnigheid genoemd tijdens een vergadering van de permanente commissie van het Lagerhuis voor Indiaanse en Noordelijke aangelegenheden. Daar verscheen uit naam van de Indiaanse stam in Fort Nelson (B.C.) hun advokaat, Andrew Schuck, met een aanklacht dat de federale regering het geld van de stam minder verstandig geinvesteerd had dan de stam zelf zou hebben gedaan.

Volgens een overeenkomst met de regering van British Columbia zou de stam inkomsten ontvangen uit de bodemproducten die op hun reservaat werden geproduceerd. De eerste betaling, in augustus 1980, was 12 miljoen dollar. Sinds die tijd is er ook nog 8 miljoen dullar aan de stam uitbetaald in tantiemes.

Advocaat Schuck zei: ,,De $12 miljoen die zij van de regering van B.C. hadden ontvangen is gestort op hun rekening bij een bank in Fort Nelson, en er is ook interest op betaald. Nadat de wetgeving echter een feit was geworden is het geld overgeheveld naar Ottawa en er zijn nu drie rekeningen: een zg. trust rekening voor de kinderen, een kapitaalrekening en een exploitatierekening. Alle gelden zijn toen dus in Ottawa gecentraliseerd onder beheer van het Department of Indian Affairs.

De kapitaalrekening bevat nu ongeveer $10 miljoen, en de rest van het geld zit in de trust rekening voor de kinderen en de exploitatierekening.

De kapitaalrekening blijft natuurlijk groeien dank zij de voortdurende betalingen van rechten (royalties). Dank zij knappe advocaten en zakelijke adviseurs lijkt het echt niet nodig dat er iemand over de schouders van de stam blijft kijken of het wel goed gaat.

Degenen, die interesse hebben voor geneologie, doen er goed aan lid te worden van de Nederlandse genealogische Vereniging. Het blad „Gens Nostra-Ons Geslacht" krijgt men dan toegezonden. Het adres is: Postbus 976, 1000 AZ Amsterdam.

De Belasting-vrije winkel in Toronto is nog steeds no. 1

Grote voorraden van kwaliteitsgoederen houdt de prijzen laag.

Er gaat geen dag voorbij zonder dat een van onze klanten, de internationale reiziger, ons vertelt dat onze prijzen verreweg de laagste zijn van die ze gezien hebben over de hele wereld in belastingvrije winkels. Het is inderdaad een genoegen de reacties te zien van Europese en Amerikaanse reizigers als ze onze prijzen horen en die omrekenen in hun eigen geld - ze zijn altijd prettig verrast.

50 jaar ervaring

50 jaar belastingvrije ervaring van La Belle Creole stelt ons in staat om grote voorraden van fijne wereldberoemde parfums en andere luxe artikelen in te kopen. Terwijl de prijzen van de meeste dingen omhoog gaan houden wij de prijzen in onze belastingvrije winkel zo laag mogelijk. Bijvoorbeeld: Nina Ricci's verrukkelijke parfum L'Air du Temps is slechts $22.50 voor ¼ oz.; we hebben ook 4 oz. toiletwater voor $19.95 en 3 voor de speciale prijs van $55.00. Lanvin's Arpege is ook een heerlijk parfum die we hebben in de prijs van $21.50 voor 7.5 ml. en de 60 ml. toiletwater spray voor $14.95. Eau de cologne van 4711 is $5.95 voor een fles van 100 ml.; 3 flessen voor de speciale prijs van $16.50. Een 300 ml. fles is slechts $13.95.

Ook cadeaus voor lage belastingvrije prijzen

Voor diegenen onder u die veel cadeaus moeten weggeven hebben we een aanbieding in Ecusson toiletwater; een fles van 1 oz. voor $6.95, 3 flessen van 1 oz. voor $19.00 en zes voor $35.00; dit is nog binnen de grens van wat is toegestaan indien u naar Engeland reist. Onze prachtige selectie Omega horloges - een hooggewaardeerde naam in Europa - vanaf $89.50 zijn mooie cadeaus voor uw familieleden. We hebben ook de welbekende Omega quartz. De prijzen van de meeste merken cigaretten houden we ook op $6.50 per carton. En onze selectie sieraden, porcelein, zijden shawls en stropdassen zijn beroemd om de kwaliteit en lage prijzen!

Maak uw volgende trip naar het buitenland niet alleen plezierig maar ook de moeite waard. Alle prijzen in Canadese dollars. Geef uzelf ruimschoots de tijd voordat uw vliegtuig vertrekt om rond te kijken naar deze en nog veel meer geweldige koopjes op de internationale airport van Toronto.

Voor meer inlichtingen kunt u bellen (416) 676-2857

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ON L2R 4L3, (416) 682-8311

THANKS

DE VISSER: To one and all who made the occasion of our 40th Wedding Anniversary an unforgettable day, our hearty thanks. We thank above all our heavenly Father for his loving care over us in the past and trust in his abiding love also for the years to come.
William and Adriana De Visser, 68 Simpson Rd., St. Catharines, ON L2N 3Z4

EIKELENBOOM: We sincerely thank our children, grandchildren, relatives and friends for the many good wishes, cards, gifts, on the occasion of our 50th Wedding Anniversary. We thank the Lord for these many years together, and for his abiding love.
Mr. and Mrs. G. Eikelenboom, 7900 McLaughlin Rd., Brampton, Ont.

HAAGSMA: We would like to express our gratitude to all our relatives and friends for making our 55th Wedding Anniversary such a great occasion. Also for the many cards and messages received. Above all, we thank our heavenly Father for the many years he has given us together and for the family he has blessed us with.
Mr. and Mrs. A.J. Haagsma, R.R.#1, Salford, Ont.

BIRTHS

ARENDS: With great joy and thanksgiving to God, the giver of life, we, Gerald and Marg Arends, rejoice in the birth of our son, STEPHEN RICHARD, born July 19, 1982. A wee brother for Christopher, Laura and Timothy. Proud grandparents are Mr. and Mrs. Jake Arends and Mr. and Mrs. Bob Zylstra, both of Strathroy.
R.R.#3, Creek Rd., Niagara-on-the-Lake, Ont.

DEBOER: George and Betty (nee Groenewegen), thank the Lord for the safe arrival of a daughter, LINDSAY MARIE, weighing 6 lbs. 14 oz., on July 14, 1982. A little sister for Kevin; 9th grandchild for Mr. and Mrs. J. DeBoer of Smithville, and 8th grandchild for Mr. and Mrs. H.C. Groenewegen of Hamilton.
R.R.#2, Townline Rd., Smithville, ON L0R 2A0

HUNT: Tim and Liz (nee Venema), are thankful to the Lord for blessing them with their second child, a son, SHAUN DAVID, born on July 14, 1982. A brother for Arian Ross; 4th grandchild for Mr. and Mrs. Siebren Venema of Rexdale and 2nd grandchild for Mr. and Mrs. Ross Hunt of Etobicoke.
461 Gilbert Ave., Toronto, ON M6E 4X4

Subscription Discount

A one-year subscription for only $5.00 to all newlyweds whose marriage announcement appears here with future address.

BIRTHS

NYMEYER: With much joy and thankfulness, we, Art and Alice Nymeyer (nee Bos), thank God, the creator of all life, for entrusting to our care another healthy little daughter, SARAH KATHRINA. She was born July 9, 1982, and weighed 6 lbs. 9 oz. A little sister for Christina. Happy grandparents are Mr. and Mrs. Bastiaan Bos of Cambridge (G), and Mr. and Mrs. John T. Nymeyer of Alma, Ont.
R.R.#2, Alma, ON N0B 1A0

SMITH: "For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made."
We, Rev. Duane and Renata, give thanks to the Lord for the birth of our daughter, born on June 15, 1982, weighing 8 lbs. 10 oz. We named her ALEXIS YVONNE. First grandchild for Mr. and Mrs. Romke van der Wal of North Miami Beach, Florida. Eighth grandchild for Mr. and Mrs. Marvin Smith of Milaca, Minnesota.
Home address: Box #37, Vauxhall, AB T0K 2K0

VREUGDENHIL: We, Nick and Marg (nee Veldstra), praise God, the giver of life, for entrusting to our care a son, DAVID BENJAMIN, born July 7, 1982. A welcome brother for Martin and Peggy; 6th grandchild for Mr. and Mrs. A. Veldstra, Fruitland, 18th grandchild for Mr. and Mrs. N. Vreugdenhil, St. Catharines, and 47th great-grandchild for Mr. S. Veldstra of Binbrook, Ont.
27 Strathcona Ave., Brantford, ON N3S 1T5

MARRIAGES

AALBERS-ZANTINGH: Mr. and Mrs. Peter Aalbers and Mr. and Mrs. Hank Zantingh, are pleased to announce the forthcoming marriage of their children, LIZ and FRED. The wedding will take place, D.V., Saturday, August 14, 1982, at 4:00 p.m. in the Essex Chr. Ref. Church, Essex, Ont. Rev. R. Fisher and Pastor Barend Biesheuvel officiating.
Future address: 140 William St., Chatham, Ont.

DE GROOT-KAEMINGH: With joy and thanksgiving, we, Mr. and Mrs. P. de Groot of Lethbridge, Alta., and Mr. and Mrs. Ted Kaemingh of Emo, Ont., are pleased to announce the forthcoming marriage of our children, CAROL and ARNOLD. The Lord willing, the service of celebration will take place on Saturday, August 14, 1982, at 3:00 p.m. in the Maranatha Chr. Ref. Church of Lethbridge, Alta., with Neil de Koning and Rev. Gary Bomhof officiating.
Future address: Box #236, Emo, ON P0W 1E0

DUIKER-KROON: We, SUZANNE and DIRK, presently of Edmonton, Alta., with our parents, Mr. Jack and Mrs. Barbara Duiker of Barrie, Ont., and Mr. Jaap and Mrs. Pleuntje Kroon of Gormley, Ont., joyfully announce our forthcoming marriage. The ceremony will take place on Saturday, August 14, 1982, at 3:00 p.m., in the First Chr. Ref. Church of Barrie.
Future address: Toronto, Ont.

HEEREMA-ROZEMA: "Yahweh himself bestows happiness, as our soil gives its harvest. Righteousness always preceding him, and peace following his footsteps" (Psalm 85:12,13).
Mr. and Mrs. Len Heerema and Mr. and Mrs. Menze Rozema, are pleased to announce the forthcoming marriage of their children, CONSTANCE and JOHN PAUL. The ceremony will take place, the Lord willing, on Saturday, August 21, 1982, at 3:30 p.m., in the Third Chr. Ref. Church of Edmonton. Rev. Robert De Moor officiating.
Future address: 10839 149 St., Edmonton, AB T5P 1M4

MARRIAGES

FEDDEMA-KOOLE: Mr. and Mrs. Peter Feddema of Bowmanville, Ont., and Mr. and Mrs. Paul Koole of St. Catharines, Ont., joyfully announce the forthcoming marriage of their children, YVONNE and MARINUS. The wedding ceremony will take place, the Lord willing, on Friday, August 6, 1982, at 6 p.m. in Trinity Chr. Ref. Church, 99 Scott St., St. Catharines, Ont. Rev. R.J. Sikkema officiating.
Future address: R.R.#1, St. Catharines, ON L2R 6P7

KUYVENHOVEN-GROEN: Marriage is a joyful moment in the presence of the Lord; believing this, Mr. and Mrs. H. Kuyvenhoven, of Wingham, Ont., are pleased to announce the forthcoming marriage of their daughter, CAROLINE to AL, son of Mr. and Mrs. J. Groen of Orillia, Ont. The wedding will take place, God willing, on August 7, 1982, at 2:30 p.m. in Lucknow Chr. Ref. Church. Rev. Jack Westerhof officiating.
Future address: 7817 Kipling Ave. N., Woodbridge, ON L4L 1Z9

LUCAS-SMIT: "So faith, hope, love abide, these three, but the greatest of these is love" (1 Cor. 13:13).
Mr. and Mrs. John Lucas are happy to announce the forthcoming marriage of their daughter, ANNETTE to BERNIE, son of Mr. and Mrs. Siben Smit of Orillia, Ont. The wedding will take place, the Lord willing, on Friday, August 13, 1982, at 7 o'clock p.m. in the First Chr. Ref. Church, St. Vincent St., Barrie, Ont. Rev. John DeWinter officiating.
Future address: R.R.#1, Oro Station, ON L0L 2E0

VANDERKWAAK-VISSER: Mr. and Mrs. Len Vanderkwaak of Terrace, BC, and Mr. and Mrs. George Visser of Lynden, Wash., are pleased to announce the forthcoming marriage of their children, DAVID and GAY. The ceremony will take place, D.V., at 7:00 p.m., on Friday, August 6, 1982, in the Mountview Chr. Ref. Church of Lynden. Rev. R. Rip officiating.
Future address: 3871 - 204 St., Langley, BC V3A 1X6

VANDERLEEST - BOONSTRA: "Delight yourself in the Lord and he will give you the desires of your heart" (Psalm 37:4).
Mr. and Mrs. John VanderLeest of Thorhild, Alta., and Rev. and Mrs. John Boonstra of Maple Ridge, BC, are pleased to announce the marriage of their children, SUSAN and JOHN. The wedding will take place in the Third Chr. Ref. Church of Edmonton, Alta., on August 14, 1982. Rev. John Boonstra officiating.
Future address: Apt. #201, 12908 - 107 Ave., Edmonton, Alta.

VANDERSCHAAF-GROOT: With joy and thankfulness to God, we, LORRAINE and WILLIAM, together with our parents, Mr. and Mrs. Joe VanderSchaaf of Brampton and Mr. and Mrs. Piet Groot of Rexdale, announce the celebration of our marriage in Christ, on Saturday, August 21, 1982, at 3:30 p.m., D.V., in the Second Chr. Ref. Church of Brampton. Rev. P.W. DeBruyne officiating.
Future address: 325 Bogert Ave., Apt. #L33, Willowdale, ON M2N 1L8

VANDERSPEK-BOS: Mr. and Mrs. C. VanderSpek of Embro, Ont., are happy to announce the forthcoming marriage of their daughter, CORNELIA ADRIANA to PETER, son of Mr. and Mrs. P. Bos of Barnwell, Alta. The wedding will take place, D.V., on Saturday, August 7, 1982, at 5:00 p.m., in Covenant Chr. Ref. Church, Woodstock, Ont. Rev. D.C. Los officiating.
Future address: R.R.#2, Goderich, ON N7A 3X8

MARRIAGES

VANDERVEEN - VANDERKOOI: With joy and thanksgiving to God, Richard and Gladys Vanderveen announce the marriage of their daughter, TERESA WINNIFRED to ANDREW RODNEY, son of Mr. Sid Vanderkooi. The ceremony will take place July 24, 1982, at 2:00 p.m., in Covenant Chr. Ref. Church, Edmonton, Alta.
Future address: 10238-80 St., Edmonton, Alta.

VANROOYEN-HOOYER: Mr. and Mrs. Marten VanRooyen of Forest, and Mr. and Mrs. Everett Hooyer of Dresden, are thankful to God and happy to announce the forthcoming marriage of their children, MARTHA GRACE and WAYNE HENRY. The ceremony will take place, D.V., on Saturday, August 14, 1982, at 6:30 p.m., in the First Chr. Ref. Church, Forest, Ont. Rev. Dirk Miedema officiating.
Future address: R.R.#4, Thamesville, ON N0P 2K0

VENEMA-OUDYK: Mr. and Mrs. Peter Venema of St. Thomas, and Mr. and Mrs. Adri Oudyk of Oshawa, are pleased to announce the forthcoming marriage of their children, CARLA and JOHN. The wedding will take place, D.V., on Saturday, August 14, 1982, at 4:00 p.m., in the First Chr. Ref. Church of St. Thomas, Ont. Dr. Kooistra of Waterloo officiating.
Future address: 363 Erb St. W., Apt. #15, Waterloo, Ont.

WYNIA-VIS: Mr. and Mrs. Klaas Wynia of Hamilton, Ont., and Mr. and Mrs. John Vis of Thunder Bay, Ont., are very happy to announce that their children, MARGARET and DIRK will dedicate their lives to one another in marriage, the Lord willing, on August 21, 1982. The ceremony will take place at 3:00 p.m. in Immanuel Chr. Ref. Church of Hamilton, Ont. Rev. Jelle Nutma officiating.
Future address: 152 Inverness S., SDS#1, Kincardine, ON N0G 2G0

ANNIVERSARIES

1957 1982
August 21

With joy and thanksgiving to the Lord, we are happy to announce the 25th Wedding Anniversary of our dear parents,

GLENN and MATTIE DYKSTRA
(nee Pater)

Happy Anniversary, Mom and Dad!
This is our prayer for you:
"The Lord bless you and keep you;
The Lord make his face to shine upon you, and be gracious to you;
The Lord lift up his countenance upon you, and give you peace" (Num. 6:24-26).
Bernice
Betty
Dena
Derrick
Alice
Home address: 745 Stafford Dr. N., Lethbridge, AB T1H 2B4

1957 1982
August 8

KLAAS and MARGARET
IJZERMAN
(nee Spoelstra)

With great joy and thankfulness, we are happy to announce our parents' 25th Wedding Anniversary.
With love from your children:
Aleida
Anthony
Janet
Marian
Home address: 2134 Haygate Cres., Mississauga, ON L5K 1L5

Best Wishes
to all newly married couples.
from the C.C. staff

ANNIVERSARIES

August 2

With joy and thanksgiving, we are happy to announce the 25th Wedding Anniversary of our children,

GERRIT and TRIENTJE
KLINGENBERG
(nee Koning)

The Lord has sustained them in the past. We pray that he will bless them richly in the years to come, together with their children and grandchild.
Parents:
Mr. & Mrs. C. Koning — Woodstock, Ont.

Rotterdam Georgetown
1942 1982
July 29

"As for me and my house, we will serve the Lord" (Joshua 24:15).
With thanks to the Lord, we are happy to announce the 40th Wedding Anniversary of our parents and grandparents,

PIET and LEUNTJE NAMINK
(nee Jongejan)

With love from your children and grandchildren:
Bernie & Margaret Bergsma; Laura, Eddy, Jamie — Georgetown, Ont.
Tony & Audrey VanderKooy; Christine, Monica, Sean — Binbrook, Ont.
Frank & Ineke Namink; Sheila, Kevin, Tim, Roseanne — Goderich, Ont.
Bill & Betty Namink; Tina, Sonya — Sarnia, Ont.
Peter & Jane Namink; Tanya, Julie, Kristen — Georgetown, Ont.
Eric Namink — at home
Open house, August 7, 1982, from 2 - 4 p.m.
Best wishes only.
Home address: 96 Ontario St., Georgetown, ON L7G 4S4; phone: (416) 877-9490

1947 1982
August 14

We thank the Lord for his many blessings. It is our joy to announce our parents 35th Wedding Anniversary,

GEORGE and ALICE PASMA
(nee Stelpstra)

May the Lord continue to bless them, and we pray that he may grant them many more healthy and happy years together.
Love and congratulations from your children and grandchildren:
John & Grace Pasma; Racheal, Jeremy — London, Ont.
Jake & Marjorie Pasma; Christy, Micheal, Laurie, Derek — London, Ont.
Joanne & Bill DenHarder; Allison, Mark — Aylmer, Ont.
Keith & Judy Pasma; Sarah, Shannon, Andrea — London, Ont.
Ben & Lynda Pasma — London, Ont.
Margaret — at home
Tim — Calgary, Alta.
Home address: 263 Clarke Side Rd., London, Ont.

Kingston Kitchener
1957 1982
July 27

"This God is our God forever and ever, he will be our guide even unto death" (Psalm 48:14).

FRANK and JANE ROORDA
(nee Span)

We ask the Lord to continue to show abundant love and guidance towards them as he has in the past.
With love and congratulations on your 25th Wedding Anniversary from your children and grandchildren:
Jake & Sally; Cheryl, Rachel
Rob
Anita
Mark
Darren
— all of Kitchener
Home address: 30 Melvern Ct., Kitchener, ON N2A 2W3

Classified Advertising

ANNIVERSARIES

Emmen Grimsby
1932 1982

August 13

"Praise the Lord for he is good!"
With thankfulness to the Lord, we hope to celebrate with our parents, grandparents, and great-grandparents,

LUTE and KATRIENA ROZEMA
(nee Jagt)

their 50th Wedding Anniversary.
May the Lord continue to bless them and to keep them in his constant care is the prayer of their thankful children. Open house will be held at the Mountainview Chr. Ref. Church, Grimsby, on August 13, 1982 from 7 - 9 p.m.
Best wishes only.
Home address: 125 Livingston Ave., Unit #24, Grimsby, ON L3M 4S5

1942 1982

August 5
Congratulations

TEYE and ATIE TEITSMA
It was 40 years ago, they became man and wife
In Alkmaar, Noord Holland, on August five.
Their union was blessed by God up above,
Five children they were given; to cherish and love.
Al Teitsma — Scarborough, Ont.
Henny & John Vander Kolk; Alisa, John William, Walter Tye, Charles Teunis, Joe Allan — Winona, Ont.
Liz & Jake Vander Schee; Sylvia Gale, Ian Jacob, Steven Tyler — Orono, Ont.
John & Renee Teitsma; Leanne Michelle, Wendy Lee — Grimsby, Ont.
Dik Teitsma — Winona, Ont.
An open house is planned for all,
at Grimsby CRC, in the Fellowship Hall.
We wish family, friends and all to drop in
from 7:30 to 9:00, when the fun will begin.
Friday, August 6, is the festivity date
on the corner of Bartlett and Highway No. 8.
Best wishes only, is their request
When you come that day as a friendly guest.
Also congratulations to oom Piet and tante Lies Faas-Teitsma, who were married with them in a double wedding ceremony.
Home address: 62 Lakeview Ave., Grimsby, ON L3M 3M2

Wyoming Kitchener
1957 1982

With great joy and thankfulness to our most gracious God, we rejoice with our parents and grandparents,

LEO and JANE VEENSTRA
(nee DeVries)

as they celebrate their 25th Wedding Anniversary on August 2. We wish them the Lord's blessing on this day and pray that he will continue to bless them in the years to come.
Congratulations and love from your children and grandchildren:
Sally & Jake Roorda; Cheryl, Rachel — Kitchener, Ont.
Jane & John Huizinga — Sarnia, Ont.
Dave & Christine (girlfriend) Brenda
Home address: 76 Littlefield Cres., Kitchener, ON N2E 2M5

We, the children of,

JOHANNA ADRIANA
(nee Hoogendoorn)
and
GERARDUS TALSMA

are happy to announce that mom and dad celebrated their 25th Wedding Anniversary on Tuesday, July 20, 1982.
With lots of love:
Marg & Lloyd DeVries; Jason
Kathy & Adrian Corvers
Ray Talsma & Debbie DeBruin (fiancee)
Carol Talsma
Mary Talsma
Home address: R.R.#1, Orono, ON L0B 1M0

OBITUARIES

"Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living" (Psalm 116:7,8,9).

HENDRIK BYKER

Beloved husband of Cornelia Byker (nee Oosse).
Suddenly on July 3, 1982, in his 66th year, the Lord called our dear father and grandfather home to be with him.
His children and grandchildren:
Anna & Ralph Buter; Randy, Angela, Kevin — Williamsburg, Ont.
Nancy & Larry Sloan; Kelly, Jodi, Julie — Cardinal, Ont.
John Byker — Brinston, Ont.
Bill & Cindy Byker — Brinston, Ont.
Linda Byker — Cardinal, Ont.
Christine Byker — Williamsburg, Ont.
Predeceased by Cornelia Byker (1953).
The funeral service was held July 6, 1982, at the Williamsburg, Chr. Ref. Church. Rev. W. DeJong officiated.
Home address: Box #102, Williamsburg, ON K0C 2H0

"O Lord almighty blessed is the man who trusts in you" (Psalm 84:12).
On July 15, 1982, the Lord took home to be with him our beloved brother, brother-in-law, and uncle,

BEREND NYMEIJER

at the age of 77.
Beloved husband of Lammie Nymeijer (nee Dolfing).
Mrs. Grace Sliekers — Maitland, Ont.
Mr. & Mrs. G. Dolfing — Hoogeveen, Holland
Mr. & Mrs. K. Hessels — Wellandport, Ont.
Mr. & Mrs. J. Dolfing — New Zealand
nieces and nephews.
Home address: Coevorderstraatweg 42, Noordsche Schut (Dr.), Holland TM 7914

On Saturday, July 17, 1982, after a lengthy illness, the Lord called home our beloved husband, father and grandfather,

ANTHONY JOHN UYL

at the age of 60.
Lovingly remembered by his wife:
Frederika Uyl,
his children:
Lawrence & Henny Uyl; Pam, Karen, Tim — Clinton, Ont.
Jane & Neil Gray; Andrea, Charlene — Cambridge, Ont.
Hans & Henny Uyl; Donovan, Deanna, Rachel, Anthony — Ingersoll, Ont.
Andy — Clinton
Freda & Gerald (fiance) — Brampton
Predeceased by son, Ricky.
Home address: R.R.#2, Clinton, ON N0M 1L0

TEACHERS

MISSISSAUGA: The John Knox Christian School of Mississauga, Ont., invites applications for a possible position in September. Preference for applicant with musical training for grades 5 and 6. Please direct application and resume to: Mrs. R. Klomps, 3351 Hornbeam Cres., #63, Mississauga, ON L5L 3Z8; phone: (416) 828-1964.

EMPLOY WANTED

18-year-old girl, currently living in Mississauga, is seeking permanent position on **horse farm**; able to start immediately; licenced groom; experienced with both thorough bred and standard bred. Phone: (416) 822-8274.

17-year-old male is seeking employment on a **farm** or will do anything; can start immediately. Phone: (416) 774-8304, Dunnville, Ont.

WANTED

The Hope Christian Reformed Church of Port Perry, Ont., would like to buy **[used] Psalter Hymnal Supplements.** Please contact: Mrs. Joanna Wiersma, R.R.#3, Group Box #37, Port Perry, ON L0B 1N0; (416) 985-7714 if you have any available.

HELP WANTED

HOUSEKEEPER wanted: Single father, with 2 children - boy 9, girl 5; Oakville area; live in. Phone or write, with references, to: (416) 844-8467; 3130 6th Line, Oakville, ON L6J 4Z2

Child Care Worker, for adolescent boys in a residential treatment home, is required immediately. Contact: Mr. Rudy Visscher, 26 Elvina St., Ottawa, ON K1J 7L1; phone: (613) 745-4008.

A Southern Alberta dairy farm requires an experienced **milker**; single or married; good salary and benefit package; accommodation; close to church and school. Phone: (403) 345-5210.

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R.S. BAKEMA
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N7G 2G6

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* Coffee will be ready at 10:30 a.m.! We plan to make it a beautiful, fun-filled day for both young and old!
If possible, please contact:
Mrs. Olga Steenbeek,
92 Pinedale Drive, Kitchener, ON N2E 1J7
or call: (519) 579-0082
if you are planning to come. We hope to see many of you there! (P.S. girlfriends and boyfriends are welcome too).

Calendar of events

Aug. 13-16	American Scientific Affiliation annual meeting at Calvin College; college biology professors workshop Aug. 12 and 13.
Aug. 10-12	Christian Schools International annual convention in Ottawa at Carleton University.
Aug. 14	Frisian Picnic beginning at 10:30 a.m. at Crysler Park.
Aug. 13-17	The 1982 North American Young Calvinist Convention is being held at the University of Guelph. The convention's theme is "Bloom With Joy."
Aug. 15	The Young Calvinists invite you to their outdoor Sunday evening worship service in the University of Guelph's stadium at 7:30 p.m., weather permitting.
Aug. 21	5:00 - 7:00 p.m. Tenth Anniversary — Celebration of Lambton Christian High School in Sarnia, Ont. First Annual Beef B.B.Q. at Lakewood Chr. Conference grounds (R.R.#5, Forest). Costs $6.50 adults; $3.50 under 12 yrs.; free under 5. Evening program included. Present and former students, members, teachers or supporter cordially invited! Sponsored by L.C.H.S. Ladies Aux. For tickets and information (outside of Lambton County), call 336-3577.
Sept. 2 - 13	Harry Houtman of Christian Stewardship Services will be in Alberta, available for personal visits and public presentations.
Sept. 4	Van Schepen Reunion at Pinehurst Park, Highway 24A, Ayr, Ont. Coffee will be ready at 10:30 a.m.
Sept. 22-25	Racom Tours with a Purpose, $150.00. Deadline July 30 or when full. (See ad for more details).
Sept. 25	25th Annual Convention of the Ontario Chr. Ref. Sunday School Teachers' Association in the Immanuel Chr. Ref. Church, Hamilton and the Hamilton District Christian High School; 9:00 a.m. Registration; 10:00 a.m. Rev. A. Kuyvenhoven speaks; 1:00 p.m. and 2:45 p.m. workshops; 5:00 p.m. banquet.
Sept. 13/82 - March 18/83	Training for Evangelism seminars.
Oct. 13-21	The Canadian Home Bible League missionary tour to Mexico. See ad on page 3 for further details.
Oct. 29, 30	Western Regional Conference on Liturgy and Music. Dr. Bert Polman, main speaker; workshops. Location: Third Chr. Ref. Church, 14323 - 107A Ave., Edmonton, AB; phone: (403) 455-1066.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.July30	Wed.July28	Fri.July23-10a.m.	Wed.July21-noon
Fri.Aug.6	Wed.Aug.4	Fri.July30-10a.m.	Wed.July28-noon
Fri.Aug.20	Wed.Aug.18	Fri.Aug.13-10a.m.	Wed.Aug.11-noon

Urban evangelism congress next year in Rio

RIO DE JANEIRO, Brazil — A World Baptist Congress on Urban Evangelism is to be held here from June 26 to July 3, 1983. To be sponsored by the Brazilian Baptist Convention, the week-long gathering will precede the World Baptist Youth Congress which will be held in Buenos Aires, Argentina, during the second week of July.

Dr. Nilson Fanini, Chairman of the Congress, has issued a challenge to world Baptists to assemble in order to formulate a strategy for reaching the urban masses of the world. Pastors, evangelists, and other Christian leaders, he added, would profit from the programme which will focus on evangelization in an increasingly urbanized context.

Among the subjects to be considered will be special urban missionary projects, evangelism through social ministries, home Bible study groups, evangelism by modern means of communication, target or special group evangelism, and personal and mass evangelism in an urban setting.

Visual presentations of effective evangelistic outreach in Asia, Latin America, Europe, and Africa will be seen daily. The programme will also include forums on the theology of evangelism.

Participants will have the opportunity to be personally involved in evangelism on the streets of Rio de Janeiro where urbanization is graphically evident. Street Crusades will be conducted throughout the city on Saturday night.

A Latin American Baptist Congress on Urban Evangelism, held in January of this year, was a forerunner to next year's international gathering. Visitors from Africa joined more than 200 participants from Latin America at the regional congress.

RBC 1981 graduating class the largest thus far

The 42nd academic year of Reformed Bible College ended with commencement on May 7th at Calvin Christian Reformed Church in Grand Rapids. College President Dr. Dick L. Van Halsema presented degrees to 46 graduates of whom 28 received the four-year Bachelor of Religious Education degree and 16 received the two-year Associate degree. Two received the Certificate of Biblical Studies for completing a one-year post-graduate course.

Rev. Harlan Vanden Einde, president of the RBC Board of Trustees, spoke on "Guarantee For Success." He challenged the graduates that, whether they go onto graduate studies or into employment, they not accept the world's definition of success.

A number of the graduates plan to go onto graduate studies such as one of the Reformed seminaries. Others are going into a range of church service or social work vocations.

LET'S PLAY CHESS

Editor: Pete Layer

CORRESPONDENCE RESULTS

1982 Group
J. Eisen 1 M. Apitius 0
With seven games to report, no one has yet qualified for the 1982 Finals. This will be the first time in three years, that Mr. Apitius has not reached the Finals.

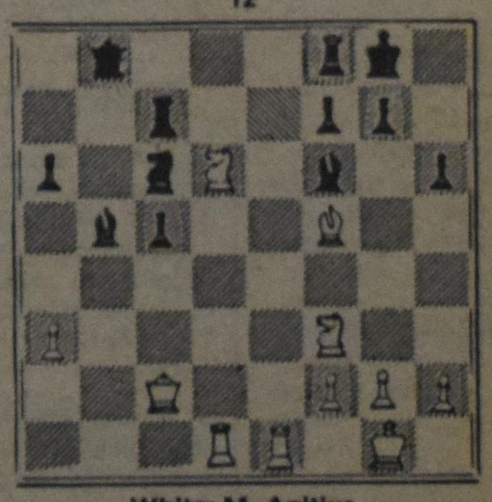
Correspondence Game

This game, played in the 1980 Finals, was a revenge match for Mr. Boer who lost the first one between these two excellent players. Notice how White starts to control the game with direct threats to Black. Just when it seems a Black Bishop is trapped, Black plays the saving move which turns the game around. I will leave it up to the readers to judge whether this move was planned all along or whether it was a lucky find.

White	Black		
M. Apitius	**W.L. Boer**	**White**	**Black**
1. P-Q4	N-KB3;	14. P-QN4,	B-QN4;
2. N-KB3,	P-Q4;	15. N-B4;	P-QN3;
3. P-QB4,	PxP;	16. 0-0	P-B4;
4. Q-R4 ch.,	N-B3;	17. NPxP,	NPxP;
5. QxBP,	P-QR3;	18. P-Q5,	PxP;
6. P-K3,	P-K3;	19. PxP,	QxP;
7. QN-Q2,	B-Q3;	20. QR-Q1,	Q-QN2;
8. P-QN3,	0-0	21. KR-K1,	RN-B3;
9. B-N2,	B-Q2;	22. B-B5,	R-B2;
10. P-QR3,	P-KR3;	23. BxN,	BxB;
11. P-K4,	B-K2;	24. N-Q6,	Q-N1;
12. Q-B2,	R-QB1;	(See Diagram)	
13. B-Q3,	N-QR2;	25. P-QR4,	N-Q5

All of a sudden, White is in a tough situation. With the problem-like Knight move, Black closed the Q file for the White Rook, opened the diagonal for White's Bishop to escape, and threatens to open the QB file (if NxN). The White Knight on Q6 is now left unprotected. A few moves later White had to resign.

Black: W.L. Boer
12



White: M. Apitius
Position after 24 ..., Q-N1

Books

Biography

Former Calvinist Ellul: Reflections in a rather non-Calvinistic manner

Perspectives on Our Age: Jacques Ellul Speaks on His Life and Work, edited by William H. Vanderburg, Seabury/McGraw-Hill Ryerson 1981; hc., 111 pp., $10.95. Reviewed by John Bolt, Redeemer College, Hamilton, ON

Jacques Ellul, Professor of Law and member of the Reformed Church of France, is one of the influential social critics of the twentieth century. Many of his works (**The Technological Society, The Meaning of the City, The Betrayal of the West**) have been translated into English and widely read.

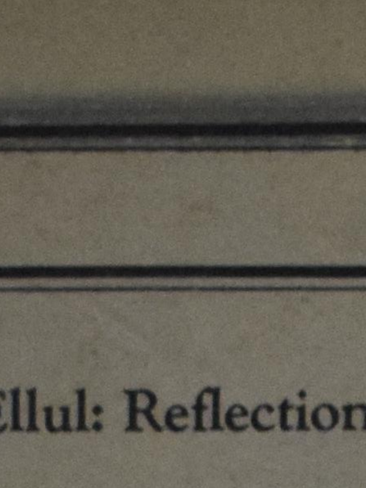
In this fascinating little volume Ellul traces his intellectual and spiritual journey. He indicates his special debt to Karl Marx and Karl Barth (the two great influences on his thought) and outlines his telling critique of our technological age.

Ellul is a member of the Reformed Church yet he rejects Calvin and Calvinism. ("Obviously, once I began reading Karl Barth, I stopped being a Calvinist — in my understanding of the world and politics as well as, theologically, in my understanding of predestination, original sin, and the question of universal salvation."

Precisely because of Ellul's rejection of Calvinism I am less than convinced by his analysis and solution to the "technological problem" of our age. Ellul rejects all institutions ("Once a movement becomes an institution, it is lost"), and any national or international political action ("I do not believe in global actions, I do not believe in actions on the level of the president of the Republic").

Although Ellul claims not to reject technology per se his antidote is a Christianity which is "separated from the normal, habitual course of society and history." Reformed thought, acknowledging that it is very difficult to do so, nevertheless insists that Christianity must be lived in the "normal, habitual course of society and history".

While I disagree with Ellul, I do find him a stimulating, thought-provoking thinker, who challenges all Christians seriously to reflect upon the world in which they live rather than simply swimming along with the stream of western civilization.



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The church today

Dissention growing in the GKN churches?

Rev. Johan D. Tangelder

What is happening in the Reformed Churches in The Netherlands (GKN)? Many Dutch immigrants of Reformed persuasion are deeply concerned about the church where they had their spiritual upbringing. The GKN is no longer unified. She has become a dialogue church.

In his book, **Gemeente in veelvoud,** Rev. van Bochove attempts to expound in 18 brief chapters the implications of dialogue for the life of the GKN. This church still has organizational unity, but there are vast spiritual divisions. The author says that Reformed congregations are exposed to a jungle of ideas and philosophies that may satisfy a few intellectuals. However, simple believers are sent into the world with cold and empty hearts.

Rev. van Bochove analyses the background and ideals of the New Theology. The philosopher Immanuel Kant (1724-1804) made a tremendous impact on modern thought. He paved the way for the autonomy of man. But man doesn't only want to be autonomous in society, he also desires autonomy in the church. Kant's philosophy forms the background of today's New Theology. The New Theology wants more room and freedom through dialogue without any pressure whatsoever. It does not want to be bound to strict dogmatic formulations and definitions. The church has no right to bind her members to creeds and confessions. The New Theology sees the church of the future as a center of discussion — a dialogue church. Within her walls the ideals of liberty, equality and brotherhood are united in line with the gospel. The French revolution has denied its principles; let now the church show that she is able to give true meaning to the original intentions of the revolution. The church must change. How can we still believe in an omnipotent God who is interested in the lot of billions of people? This concept becomes more and more unacceptable for the modern Christian.

Has the church still the right to discipline couples who live common law? Autonomous man says: It is my life, I decide for myself what is right and wrong. New Theology views missions as a basic concern for the welfare of man in city and industry. The Christian must work for the new world in the here and now. In today's preaching more and more attention is paid to the relationship of man to his fellow man than to man and God.

In his treatment of this important subject, van Bochove also discusses the Synod of Assen (1926), Dr. Kuitert and Dr. Wiersinga. The author pleads with the GKN to return to her historic roots. Without binding herself to her creeds and confession, the church cannot survive. New theologians, don't give stones for bread! Submit yourselves in obedience to Christ (2 Cor. 10:4,5)!

This interesting and informative little book gives us excellent insight into the tensions within the GKN caused by the New Theology and the spirit of secularism. It has a lively style and aids the Reformed reader in sharpening his perspective and stance. It is not meant for professional theologians. It is written with pastoral concern for church members, who become often confused with all the diverse trends in church life. Highly recommended!

Gemeente in veelvoud. De Dialoog als kerkelyke omgangsvorm, H.T. van Bochove; Uitgevery T. Wever B.V., Franeker, 1981; pb., 132 pp.

Biographical history

Merton's monastic life a reminder of lost spirituality

The Solitary Explorer: Thomas Merton's Transforming Journey, Elena Malits, Harper and Row/ Fitzhenry, 1980; pb., 175 pp. Reviewed by Rev. John Bolt, Redeemer College, Hamilton, ON

Ever since Martin Luther's rejection of the monastic life, Protestant Christians have been critically suspicious of it. The monastic life is usually considered to be an exercise in self-salvation, the clearest example of works of righteousness. Furthermore, the emphasis in monasticism on ascetic withdrawal is seen to be a denial of creation and man's responsibility to be socially and politically active in God's world.

Perhaps Protestantism has over-reacted on this point. Perhaps, the total rejection of the ascetic and solitary life as a vocation is an impoverishment of the Christian experience. I say perhaps, because the fascinating story of the 20th Century, American Trappist monk, Thomas Merton (1915-1968) at least demonstrates that the monastic life can be combined with a genuine social and worldly concern. In fact in his case, solitude and silence (the Trappists observe silence in the monastic life) made the social criticism possible. Furthermore, today the emphasis upon the ascetic is perhaps a necessary corrective to an equally unChristian worldliness found in Reformed circles.

This intellectual biography of Merton's spiritual pilgrimmage is skillfully sketched by the author who is obviously intimately acquainted with Merton's writings. Its major effect is to stimulate the reader to seek out Merton's writings themselves.

Twentieth-century Protestants, I am becoming increasingly convinced, need to rediscover many of the values of the long traditions of Christian spirituality, including ascetic spirituality. We can also learn from Merton's journey negatively. Toward the end of his life, as the author clearly traces, Merton the Christian monk became increasingly involved in the world of Zen Buddhism. He died while on a spiritual pilgrimmage to the East (in Bangkok, Thailand) in 1968.

If we need to rediscover the values and disciplines of the Christian spiritual tradition including meditation and solitude, we also need to do serious reflection on the differences between Christian and non-Christian meditation. Merton's own pilgrimmage points to his failure to do that.

Malits' work on Merton is a fascinating study, especially for those who already have had some acquaintance with Merton.

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Books

Education

Christian educational views over the ages

Issues in the Philosophy of Education, Stuart Fowler; Institute for the Advancement of Calvinism, Potchefstroom University, Potchefstroom 2520, South Africa, 1980; pb., 71 pp., R 2,00. Reviewed by Harro Van Brummelen, Surrey, B.C.

The way to appreciate this booklet is to read the two-sentence preface very carefully: "This is not an attempt to present a philosophy of education ... (but only) issues that are fundamental to the development of any Christian philosophy of education." Once you realized this fact, you can appreciate Fowler's analysis of some of the basic philosophical issues that have influenced western educational thought during the last five hundred years, as well as his insight about the implications for Christian education.

Starting with Thomas Aquinas' (1250 AD) attempts to synthesize a lower, imperfect realm of nature with a higher spiritual realm of grace, Fowler shows how, through history, such syntheses have altered the place of the fear of God from the beginning of knowledge to the crown of knowledge, making it impossible to glorify God in large areas of life.

Fowler then traces the history of empiricism, including the impact it has on Christians today even though it makes the Word of God irrelevant for the immediate issues of man's life in the world. Rejecting both Dewey's pragmatism ("practical utility, as perceived by autonomous man, is the criterion of worth") and conservatism ("displaces the Word of God from its normative role and puts tradition in its place"), Fowler finally briefly describes a "Sola Scriptura" approach to education, defining the role of the school and giving one or two concrete examples of how basic principles influence practice.

This is a short booklet that can be read in one (concentrated and concentrating!) sitting. Its length is both its strength and its weakness. Fowler's analysis is to-the-point, and as a quick overview of philosophical issues in education from a Reformed Christian perspective it has no peer. On the other hand, more thoughtful readers will find that his discussion at times is so brief that it leaves a number of questions.

Nevertheless, I recommend this booklet without any hesitation to teachers and others who are interested in reading a short overview of western thinking about knowledge and how that affects the classroom. I only wish that those authors in North America who have gone one step further and written books about the philosophy of Christian education during the last decade had done their preliminary homework as thoroughly as Stuart Fowler has done. Fowler's booklet is a solid foundation for future work in this field.

Illustration by Susan Gaber

Cooking on summer campouts

BE A WELL-FED VACATIONER: *If you're going camping, hiking, or boating for any length of time this summer, you may want to look at two new books on the market,* ***The Hungry Hiker's Book of Good Cooking*** *by Gretchen McHugh (Knopf/Random House, 267 pp. with appendices and index, $11.95) and* ***The Well-Fed Backpacker*** *by June Fleming, (Vintage/Random House, pb., 106 pp. with index). The former is a rather detailed book on how to prepare a variety of foods for camping, listing recipes, types of foods to take and instructions for food preparation. It discusses the use of dried foods to a great extent and describes a number of foods in nature's own storehouse. And it provides essential information on building a food dryer, planning meals (from a solo hike to a seven-day group trip), selecting a camp stove and more. Kids will also enjoy preparing some of the foods listed, one of the very simple ones being a doughdog.* ***Backpacker*** *is a condensed format of similar information but comes with the added experience of yet another camper. It discusses food storage at greater length and describes how to make such snacks as fruit "leathers" from fruit juices.*

Devotional

Work among the Aukas educated Elliot

The Liberty of Obedience: Some Thoughts of Christian Conduct and Service, Elisabeth Elliot, Welch, 1981; pb., large print, 94 pp., $1.80. Reviewed by Mrs. Helen Tangelder, Strathroy, ON

Elisabeth Elliot is one of the five widows whose missionary husbands were killed by the Auca some 25 years ago. Her own subsequent life and work among the Aucas left such a deep impact on her that whenever she writes or speaks, she always refers to her time with the Aucas. In retrospect, she asks questions about our standards of modesty, morality, cruelty as compared to theirs. Their life of harmony and strict moral codes challenged her Victorian convictions. Could she really offer the Aucas a better way of life — the Christian life? She had to examine her own convictions before she could bring the Aucas the Christian faith. Her studies in the Epistles of Paul were important to her in that time and place. She penned her thoughts in articles, originally for the "Sunday School Times".

Liberty of obedience is a paradox. To the non-Christian, it is impossible to see how there can be freedom in following Christ. Our so-called Christian norms do not fit into other cultures. And virtues found in non-Christian cultures are lacking in our own Christian life. Elisabeth Elliot was a keen observer of the Auca way of life and had to re-examine her own value system in the light of scripture to find the answers.

What is meant by the appearance of evil, and what about worldly things are two of the subjects she writes about in the light of the Auca life. The answer to all these complex problems of cross cultures? Love, the fulfillment of the law!

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Ecclesiology

Attitudes within the Church of Rome

Roman Catholicism: The Search for Relevance, Bill McSweeney. Oxford, 1980; hc., 272 pp., $34.95. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

Modern Roman Catholicism has changed. Its once unified structure has been disrupted by theological ferment and inner power struggle. The Second Vatican Council was a key event in the emergence of the modern church. Through it the Roman Catholic Church has become fragmented to the point that the label "Roman Catholic" is no longer a safe indication of beliefs or ethics.

McSweeney's book is about the interrelationship of politics and theology that has led to the current conflicts within the church of Rome resulting in three main factions within the church. First, political Catholicism, or the theology of liberation, with its aim to overthrow the capitalistic system. Second, charismatic Catholicism with its emphasis on experience at the expense of doctrine. Third, traditional Catholicism with its desire to maintain the historic faith.

McSweeney makes an attempt to describe the conditions of the contemporary church in terms which are theologically "neutral" and to place developments within a social context. This is called "an exercise in what may loosely be described as Weberian social theory." The recurring and basic theme is that the response of the Church to the modern world at any particular point in history cannot be understood at the level of the theological and philosophical accounts later constructed to justify that response. The history of the Church is one of repeated attempts at accommodation to a variety of movements and institutions when instability left the Church politically and theologically compromised. For example, the dogma of Mary's Immaculate Conception, which he had in his power to use, was emphasized by the Pope to be the only means of attack against the modern world.

McSweeney gives an excellent analysis of our modern culture, the Second Vatican Council and the search of new Catholic theologians to modernize their church. He sees the principle of theological individualism as the reality of the modern church.

Of course, a neutral interpretation of history, theological developments, and contemporary events is not possible. McSweeney gives a political view of dogmatic developments within the Church of Rome. He also believes that Pope Paul II's policy of conservatism is doomed to certain failure in the long run. The only course of action still is, "a vigorous thrust in the direction of renewal set by Pope John XXIII and continued by the new theologians would appear to be the only option open if Roman Catholicism is to retain a mass membership and to recover a measure of prestige and social influence."

The title of the book says a great deal about the convictions of the author. Relevance is a code word for liberal theological and social attitudes. It seems relevant to discuss racism, poverty and the abolishing of traditional beliefs, but not relevant to preach morals, the deity of Christ, and eternal life. The doctrine of relevance teaches that the church has failed in responding to the needs of the modern world. The agenda for the church must be drawn up by the world. The scholars of relevance have not been immune to the spirit of secularism that has wreaked havoc in the spiritual life of the Western world.

Bill McSweeney is Lecturer in Sociology at the University of York, England. He has written in a style that makes for easy reading for the non-specialist theologian. This expensive study is recommended for pastors and seminarians who seek to understand or become acquainted with the current dilemmas, dynamism and contradictions within the Church of Rome.